

RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, FEB. 2, 1895.

NEW SERIES—VOL. 5, NO. 37

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT

BROWNING'S THEORY OF THE WILL.

BY ELLEN M. MITCHELL.

Hegel, in his "Philosophy of Mind," says that as will, the mind is aware that it is the author of its own conclusions, the origin of its self-fulfilment. What thought strives to comprehend, the will seeks to realize in life. The will, using Kant's terminology, is practical reason; thought is speculative reason.

The very essence of personality is in will. Man as a finite being is a progressive being, asserting himself through inclinations and passions that are in part based on the rational nature of mind, in part selfish as related to the particular individual. Hegel asserts that nothing great can be accomplished without passion. Impulse and passion are the very life-blood of action and are the manifestation of a law which is one with man's essential being. Through error we attain to truth; through mistakes we rise to virtue. We are to confront evil and force it to give up the good which is in it, it's only reality.

Browning's theory resembles that of Hegel. Browning bids us "contend to the uttermost for life's prize;" "be it what it will," throw ourselves upon life with energy. Against the virtue of self-repression—if it be a virtue—against submission and the passive side of morality, Browning affirms the value of impulse, passion, enthusiasm, the allies, not the enemies of progress. The true law of life is aspiration; aspiration itself may become achievement.

What life means to us depends on the intensity and sincerity with which it is lived. "Lend yourself in action," "try conclusions with the world," and you will soon know that it has another destiny than to minister to your private wishes and necessities, that you must live for others to realize your true self; the higher law of unselfishness will be found at the basis of impulse, inclination, passion. To assert the self in evil action is to learn how futile that self is, cut off and isolated from other selves, thrown back upon nothingness.

There is no room for indifference or neutrality in Browning's theory of the will. The moral ideal is an energy, a moving upwards through mistake and failure, making of our dead selves stepping-stones to higher achievement. We must aspire, strive, and even break through circumstances to reach fuller life. To vacillate, to postpone action, is simply weak. It is not virtuous; virtue does not lie in indecision. To live is our only chance of realizing what is right; to be dead while we are alive is the greatest wrong, both to Browning and to Dante. Self-assertion is good; it is the law of life.

Through action, through life, through contact with our fellow-men, we shall learn what kind of self-assertion is false and negative, what kind is true and positive; the one denying, the other affirming the higher self.

LIFE AS A MORAL DISCIPLINE.

BY C. STANLAND WAKE

A letter which I received not long ago from a gentleman well known, in a particular connection, both in this country and in Europe, ended with these words: "I have long learned not to hope, not to form plans for the future. What is to be will be, and I am fully convinced that nothing can change the current of events in one's life." This is the cry of a wounded spirit, but who shall say that it is not also the expression of truth! We set our sails with a favorable breeze for some desired port, but an unknown current carries us out of our course, and if we are not ship-wrecked, we find ourselves far from the haven of our hopes. The best laid plans may be thwarted by some unanticipated event, or we may gain at last what we have long looked forward to, only to enjoy the realization of our hopes for a few short years at most. It is true that there are individuals who appear not to be "plagued as other men are," they prosper in their worldly affairs, they have troops of friends, and "all goes merry as the marriage-bell." Perhaps, however, if we knew all the circumstances of their lives, few persons would be found to come under that category to the end of their days; so few, indeed, that when a certain man was asked why he did not respond to the offer of friendship of one who possessed everything the heart could wish for, he replied: "I dare not, he is so prosperous, the gods must be preparing for him some great misfortune."

Let it not be thought, however, that there is some demon of ill-will ever haunting our footsteps to prevent the success of our undertakings. The miscarriage of our plans, if they are not defective in themselves, is just as much under the control of some guiding agency as is the formation of them. If we take a broad survey of the history of a nation, we see how little its ultimate destinies have been affected by the actions of particular individuals. And so in the survey of the lives of individuals, how seldom do we find that the promise of the spring has had its proper fruition in the autumn. Some masterful minds seem to be able to bend circumstances to their will, but in most cases the environment has been the conqueror and has subjected the will to itself. In the evolution of physical nature those organisms which are best able to accommodate themselves to the conditions of life furnished by their environment are selected by nature to survive. The organism itself has, however, a destiny which surrounding conditions will aid it to fulfill, if it is prepared to respond to their action.

What is true of the organism generally must be true also of all the factors which enter into its constitution. The soul has, no less than the body, an environment on its reaction to which depends its future. The destiny of the human race as a whole is perfection, moral and intellectual as well as physi-

cal. Nature makes progress the condition of continued existence throughout all her widespread realm, for without it there could be no evolution and nature herself would be dead. But the race lives only through its individual members, and these must partake either of the progress of nature or of the penalty she exacts for failure in responding to the influences she brings to bear for their improvement. Thus the destiny which nature offers to every human being is perfection, and, as man is on the rational plane, this must be moral rather than physical. What is required of man is "conduct," and great as may be the intellectual acquirements of any individual these will avail nothing in the eyes of nature, except so far as they react on the moral being and aid in its progress towards perfection. Therefore, if we close our ears to what is required to insure this moral progress we must expect to suffer the penalty. Fortunately for us, however, nature, like a kind parent, endeavors to bring us to a knowledge of the right way ere it is too late. The method she employs will depend on circumstances, but it often takes the form of defeated hopes and blighted fortunes, if not the loss of those near and dear to us. The aim of nature in thus dealing with us is purely educational, is, as indeed, life itself; and if this purpose of life is not voluntarily performed the moral discipline is sure to be forthcoming, however long it may be delayed.

The perfection of the moral nature has two stages, the one emotional and the other intellectual. Few persons, comparatively, attain to the highest level, as to do so requires not merely a passive acceptance of the educational process, but an active intellectual effort to second its operation. Moreover mere intellectual activity alone is not sufficient to enable the highest moral plane to be reached, although it has an important influence for good, by diverting the mind from occupations of a less elevating character. But that activity cannot do its perfect work until it is reflected on the disposition, so as to purge it of all motives to action that rest upon a purely sensible or pleasurable basis. Of course recreation is essential to healthiness of both body and mind, but he who aspires to a higher life will never make a business of pleasure. He will indulge in it only for purely recreative purposes. Until the truth of this is recognized, he is never safe from a rude awakening to the necessity of subordinating his pleasures to his moral culture. Such an awakening is intended to be disciplinary, and it therefore must be attended with pain but, as says Mr. J. R. Ellingworth, in his recently published Bampton Lectures, "the pain and sorrow of life which, abstractedly considered, are a perplexity, gradually cease to be so, to the man who is sincere enough to recognize their punitive and purifying effects in his own history."

The pleasures which require to be subordinated are not merely those of the sensibility. Intellectual pleasures are more intense than those of a lower plane, and although intellectual pursuits are of great value both to the individual and to the race, their chief value is to be found in their influence over the destiny of race and individual, that is, in their aiding in the struggle for perfection which each must engage in under penalty of nature's reproof. Nor

let it be thought that man is so governed by his disposition, that he cannot strive to attain the higher standard of conduct which moral progress requires. So far from his being bound in the fetters of a determined necessity, his very nature as man requires him to possess freedom to will and to do. This, indeed, is the real object of his rational faculty, which is intended, not so much to enable us to explore the heights and depths of nature and human nature, but to enable us to mould our conduct so that it shall be in harmony with all that is divine in us and our cosmical environment. There need be no difficulty in connection with what is improperly called "freedom of the will," when we consider that freedom has relation to the motive for conduct and not to the will itself. This is well put by Mr. Ellingworth, who says that freedom of the will means "the ability to create or co-operate in creating our own motives, or to choose our motive, or to transform a weaker motive into a stronger by adding weights to the scale of our own accord, and thus to determine our conduct by our reason." By this self-determination we can influence our disposition, so that our conduct shall be governed by the purest and highest motives, and with every increase in our moral enlightenment will our freedom become the more perfect. This enlightenment, and the beauty of moral obedience for the perfecting of our own nature, is the real lesson to be learned from Mrs. Humphry Ward's powerful novel "Marcella."

"ARE YOU A CHRISTIAN?"*

By T. W. HIGGINSON.

A tract was put into my hands in traveling, the other day, with this title. The tract distributor did not wait for an answer. Had he done so, I should have been obliged to reply, "In your sense of the word, probably not."

Had he been charitable enough to ask, "Are you not then, in any other sense, a Christian?" (the remark would be charitable, observe, as implying that there might be some other respectable definition besides his own), I should perhaps have answered, "I hope so." For many people simply mean by Christian one who "calculates to do about right," as a good woman once said to me. And I should be sorry to be left wholly out from that list.

Yes, if he had taken the trouble to follow the matter still farther, and had said, "But do you call yourself a Christian, putting your own meaning on the term?" then I should probably have said, "No, I do not."

To be sure, a general word like Christianity becomes, by much using, like a box with a false bottom, into which you can put as much or as little as you please. There are senses in which I might feel proud to be called a Christian, just as, if I wrote blank verse, I might be proud to be called Shakespearian. But as I know that the word is not generally used in that sense, and as we cannot spend our lives in giving definitions, I should prefer to be called simply a man—or, if you like to add an epithet, a good man or a bad man—rather than a Christian.

I remember that once, when studying at Divinity Hall in Cambridge, I happened to meet Octavius Frothingham at the wood-pile in the cellar; and we passed very rapidly, as students will, from the knotty wood to some other hard knots. I said, "Why, if we believe Jesus to have been simply a man, should we wish to call ourselves Christians?" He answered, "I have no wish to be called a Christian; I am quite willing to go through life as a Frothinghamian." His position then seemed to me very consistent, and I am sure he has adhered to it well.

The trouble about calling one's self a Christian is, first, that it is a very vague word, used in a great variety of meanings. Secondly, that, if you do not believe Jesus to have been the Christ (in any but some imaginative, Oriental sense), you have really no business with the word. And, thirdly, that the world has been trying for centuries to outgrow these

domineering personalities in religion—as in Buddhism and Mohammedanism, for instance—and it seems better to throw one's influence on that side. Every great religious personality first helps the world and then hinders it. When we leave Calvin and Wesley and Swedenborg, and come among the Calvinists and Wesleyans and Swendenborgians, we are conscious of narrowness and imprisonment. The greater the man, the more he appears to imprison other men. It seems the divine compensation for the good that great men do—this belittling they leave behind them.

The profoundest writers of the age have not missed this truth. Emerson said, twenty five years ago: "Genius is always the enemy of genius by over-imitation. The English divines have Shakespearized now for centuries." And Goethe says in the same way, "Shakespeare is dangerous to young poets: they cannot but reproduce him, while they fancy that they produce themselves." (Aphorisms, by Wenckstern, p. 111.) What then? Are we not to read Shakespeare? Of course, we are; as Goethe says elsewhere, in same book, "The artist who owes all to himself has very little reason to be proud of his master." We need teachers; but it is the exclusive acceptance of one teacher, even though he be the highest, that dwarfs a man.

It is inevitable, I suppose, that all our sects, in relaxing the severity of dogma, should pass through an intermediate period when the worship of Jesus stands in place of all other creed. To them, this worship will do good, because it is a step forward. But, to those who have been accustomed to a simple "Natural Religion," this personal idolatry would be a step backward; and it is better to keep clear of it. And it is satisfactory to think that those who decline to take Jesus for an exclusive exemplar really get more good from his example in one way than those who are more exclusive.

"Shakespeare was not made by the study of Shakespeare," nor Jesus by the study of Jesus. He at least was not a Christian,—in the sense of dependence on another,—whoever else is. If to be a Christian meant to get spiritual knowledge at first hand, as Jesus did, the name would be indeed worth assuming. But, if his disciples are to be trusted, he ended, like inferior other prophets, in teaching that no man could come to the Father but through him; and it is now too late by eighteen centuries to disentangle this subtle thread of error from the word "Christian." If this be so, we shall save ourselves from much perplexity by not claiming it.

WILLIAM HENRY THORNE'S QUINTETS.*

By LOUIS J. BLOCK.

Mr. William Henry Thorne has been known for years as one of the vigorous and incisive writers of the country. In the pages of his quarterly, the Golden Review, he has shown himself as one of the trenchant critics of the tendencies of our time, and has with prophetic fervor and eloquence pointed out in what way we were going wrong and in what paths we might find the truths and solutions we have so long been seeking. We may be far from agreement with Mr. Thorne's energetic protests and warnings and suggestions, but we cannot fail to admire the vigor, the courage and the elevation of his views and feel sure that no bolder utterance has been made in the land.

Mr. Thorne deals by preference with high themes, theological, social, literary; but he has found time also to cultivate the muses, and the goddesses have not met his advances with averted faces. The result is the book of "Quintets and other Verses" before us. The object of the writer may be best expressed in the following quotation from the modest preface to the volume!

"They (the poems) were written out of impulses that seemed irresistible and always with a view of conveying some sentiment or truth that at the time

was more capable of being expressed in verse than in prose."

"These are my only excuses for the present publication. I need hardly add, however, that running through each poem, and through the volume as a whole, there is a philosophy of life, the expression of which is the object of every line I have ever written in poetry or in prose."

The poems vary in their themes from the expression of the higher affections to those of the profounder faith and reverence for the deeper realities. They are simple and refined in form, and are remarkably even in character; sometimes the author seems to falter, and there appears a break in the music or the thought, but a monotony of concord is no more desirable than a monotony of discord, and music has taught us that it is only by the combination of these that the truest harmony is possible. Poetry also has been going to school to music, and brings therefrom many and valuable lessons. But we can know nothing about wine without tasting it, and the best way to find out how good poetry is must be by reading it. Here, then, is a lyric whose charm we are sure everyone must feel. We wish to say also en passant that the poems are called quintets because many of them consist of five stanzas. We might refer here to good old Sir Thomas Browne's disquisition on the significance of the number five, and we will leave the reader to decide whether to poems of the serene and elevated character of these the mystical thinker mentioned above might not have found the quintette form singularly appropriate.

THE MOUNTAIN GATES.

Knowest the way to the mountain gates
Where the soul looks out afar,
Drinks of the waters of life, and sates
Its eyes on the morning star?

Knowest thou the songs the angels sing
Unto hearts that weep alone,
While their famished ears are listening
For some familiar tone?

Knowest thou the way the moonbeams play
With waves of the midnight sea,
Till their darkened crests grow glad and gay
As eyes of thy love to thee?

Knowest the spots where violets grow
By the sunlit, laughing rills,
But yesterday were hid in snow,
From a thousand frowning hills?

'Tis the way of love that loves and dies
For duty, to rise again,
And capture our souls, our hearts, our eyes,
And love's own victory gain.

Mr. Thorne's sonnets are not always strictly orthodox in form, but his tendency to epigram and concise expression of truth finds in the sonnet an appropriate and rewarding vehicle. We give below one of his sonnets which we think very admirable indeed:

LOVE'S COMING.

O Love, thou comest not when thou art bidden,
But, like the lightning's flash, the storm at sea,
The Holy Spirit's breath of destiny,
Thou art most mighty where thou art most hid;
Thou creepest softly 'neath the unborn lid
Of living, sleeping, conscious infancy;
And in thine unbid subtle constancy
Undoest what the hates and haters did;
Thou cam'st to-day, in blushes of the morn,
In tender thoughts by kindred spirits sent,
And so thou conquerest all care, all scorn;
Nor wilt thou be denied, or ever bent
From the fair paths of thy sweet pilgrimage
Of crowns and crosses, aye, from age to age.

We must give another quintet which shows how easily the author deals with subjects of large scope in the simple forms which he uses from preference:

THE OLD SABBATH.
Sweet Sabbath of the human soul,

* From the Index.

*Quintets and other Verse by William Henry Thorne. Globe Review Co., Decker Building, New York City.

We long and wait for thee;
Thy perfect peace, thy pure control,
O'er every land and sea.

Thou know'st no day, the years were young
When yet thy perfect law
Of liberty and love first sprung
From God, without a flaw.

Thou know'st no creed, nor race, nor time,
But over every hour
Of consecrated life divine,
Flows thy immortal power;

As after every labor, kind
Nature brings her rest
To weary hearts and hands, to bind
Thy peace across our breast.

O, holy Sabbath, born of love
Before the morning stars
Sang in the heav'nly choirs above,
Come, heal the nation's scars.

These selections will indicate, imperfectly however, the scope and character of the volume. We think that here is a body of beautiful verse, serious, musical, and lit up by many and deep insights into the nobler secrets of life. Mr. Thorne like all other poets is not always perfect in the reproduction of his dreams and visions, but he is singularly free from intricacies and complications, and a general even goodness is a marked characteristic of his work. That work is elevating and strong and ought to go far and wide in its ministries and consolations.

The white and gold binding is appropriate to the contents of the volume, and we are sure that Mr. Thorne's gift will be one of the best appreciated of the New Year.

SPIRIT PHOTOGRAPHY.

The following is a continuation of the article on "Spirit Photography," translated from *La Revue Spirit*, began in a former number of *THE JOURNAL*.

First Experiment—After having placed the frame containing the plate on the knees of Madame O. awaked, but "exteriorized," and having left it there some minutes to establish a "rapport," the frame was placed in the camera and left it to an exposure of twenty seconds under a weak light. (Note—Madame O. is a young artist woman, professor in the schools of Paris, who enjoys the property of "exteriorizing" the sense of touch, that is of feeling at a distance touchings under the influence of very weak magnetism, and, even without being asleep).

I next descended with Madame O. and the operator to the lower story to the dark room. Madame O. felt the sensation of the freshness of water, when the plate was put into a basin to be washed for development.

When the plate had been developed, we discovered that Madame O. placed at some distance, felt a "malaise" when the plate was touched but did not localize the sensation as at the place touched on the plate containing her image.

On the other hand, she experienced pains at the heart every time that the basin containing the liquid which had served for the development, and which was at some meters distance, was shaken. I concluded from this that the transmitting agent of sensibility was redissolved almost entirely in the waters of the bath.

Second Experiment—I put Madame O. to sleep with a very vigorous command and we commenced the operation in the same manner; but Madame O. remained asleep on her chair while the operator betook himself into the laboratory to develop the plate. At a given moment Madame O. made twisting motions as if she were feeling pains in her stomach; it was discovered that at that moment the operator had broken the plate by accident on putting it in the bath. The broken plate was put into the basin again; the subject felt again a "malaise" which was vague and not localized when the image of herself on the plate was pricked; she had likewise pains at the heart when the water of the basin was shaken.

Third Experiment—While the subject was still asleep, a second proof of her person had been taken and also a photograph of the palm of my right hand pretty near its natural size, in such a way as to fill out a plate of the same size as that on which was contained the portrait of Madame O. Madame O. having been awaked and while talking with us, the operator, concealed behind a screen near at hand, placed the photograph containing my hand above that of the subject, the two plates of gelatine turned one over the other, according to my instructions given without the knowledge of the subject, who had no suspicion even that an experiment of this kind was being tried. I had supposed that, since Madame O. was put to sleep by me simply putting the palm of my right hand at some distance from her forehead, my hand emitted magnetic rays, and that this emission might have been stored in a plate of gelatine as the magnetic emission of the subject herself when it was exteriorized. This image of my hand then in its turn, by emission of the agent with which it was charged, before communicating the vibrations productive of hypnosis, to the image of Madame O., who simply serving as a relay, would transmit them to Madame O. herself.

What I had foreseen happened. At the moment when the operator, being concealed by the screen, placed the two plates opposite each other Madame O. ceased to talk and went to sleep. I then passed behind the screen myself and awaked the subject by blowing on her image.

Then we recommenced the experiment, the subject being ignorant, as is the rule, that she had been put to sleep and then awakened; the second experiment succeeded as well as the first.

We then told Madame O. what had occurred; she could hardly believe it. As she is very slightly suggestible even in the condition of hypnosis, she assured us that she was going to resist the desire to sleep if it was really produced, and that we should not succeed in bringing sleep upon her. The operator replaced the two plates in her presence face to face and the struggle lasted hardly more than a minute, she went to sleep again.

Fourth Experiment—This was made with another subject, Madame L. The plate having been sensitized by contact previously with the subject, and exposed, by chance the layer of gelatine was scratched with two strokes of a needle. The subject who was at some metres from the plate but who could not see what was being done to the plate, uttered a cry speedily, withdrew her right hand on which appeared, at the end of two or three minutes two red subcutaneous lines. When the plate had been developed and fixed it was perceived that the strokes of the needle in gliding over the glass had produced two scratches placed in the same manner as "stigmata" had appeared on the hand of the subject.

Fifth Experiment—The subject is still Madame L. We had succeeded in obtaining with her the production of the luminous phantom at her right and we were then ignorant any further advance could be made in this order of manifestations. It was a question of seeing if the luminous phantom could make an impression on the photographic plate. For this we made Madame L. sit in the dark room where M. Nadar produced his enlargements with the aid of oxyhydrogen light. Behind her was placed a screen of dark rough black stuff. The subject having been subjected to a magnetization declared that the phantom had been formed about a metre from her on her right, and I advanced my hand towards the place indicated exactly at the moment when she felt the contact of this hand, which indicated that I was touching the phantom; they lighted a paper to show my hand and could thus put a camera to bear directly on it. The objective was put on the frame containing the plate was placed in the camera. It was withdrawn into darkness and anew the objective was removed to commence the sitting which lasted for near a quarter of an hour until the moment that Madame L. declared that she was growing weak and likely to faint.

During all this sitting Madame L. kept us advised

of her impressions. She saw on her right what she called her double, under the form of a bluish, luminous vapor, hardly distinct as to the body but with emanations coming from the feet; and much clearer for the face which appeared always in profile and, as it were, enveloped in trembling flames. What was our astonishment, when, on developing the plate, we saw rising on this plate which had been exposed bearing directly on the subject at the distance of a metre on a screen absolutely black, a picture representing a human profile exactly as the subject indicated.

Our astonishment still more increased when we reflected that while the subject was seeing her double, the objective, which was in front would be face to face with her. We supposed moreover, at first that since the double repeated, according to Madame L. and other subjects on whom we had experimented, the movements of the material body as its shadow, it was to be supposed that the plate had been impressed at the moment when Madame L. was turning her profile to see what her double was doing. But then the profile would have been turned in an opposite direction, and the left half of the face instead of the right half must have been brought to view. As for the rest of the plate it bore two spots, one under the right nostril, the other under the right eye.

When we had acquired by microscopic examination the conviction that these spots were not due either to the glass plate or to any impurity in the setting of bromide of silver, I had the idea that, corresponding to bright points, they could be the trace of two hypnogenic points through which the fluid of the subjects appears to escape much more actively than through other parts of the body. Experiments made with all possible precautions, revealed to me in fact that the subject possessed on the right portion of the face, under the eye and under the nostril, two hypnogenic points about which I had no doubt and which were thus revealed to me; there are no hypnogenic points on the left side.

It was then quite well established that it was the right portion of the face of the phantom which had impressed the plate; but how could this be done? It was not until several weeks after I recognized that the blue phantom which was produced on the right was only the reproduction of the right half of the body of the subject. (A task which would allow us to cause the left half of the face to disappear in the portrait of the subject, would explain sufficiently the photograph of the demi-phantom on the right, and might give the appearance of the profile which was actually obtained.) Here follow two photographs of the subject and the "hypnogenic" points indicated with a rather unsatisfactory representation of the "phantom."

Sixth, seventh and eighth experiments—When we had recognized the process of the two demi-phantoms coming successively and finally of the complete phantom, we sought to photograph the last with two objectives, the subject seeing one on her right and the other on her left; but our attempts were in vain. Each time we obtained, on the blue side, some spots more or less vague, and nothing, or almost nothing, on the red side. It must be remarked that, by an unfortunate coincidence, these three last attempts took place on rainy days, while our fifth experiment took place in a very dry time. The subject claimed that the luminous effluvia which she saw expand and agitate themselves around her body were dissolved in great part into the moist air before penetrating the objective, and that they had probably not force enough to reach the plate. In fact we were able to assure ourselves of the fact that the glass of the objective was covered each time with a light moisture coming from the condensation of the atmospheric air, and the subject felt the touchings made upon this moisture.

In the presence of such extraordinary statements as we have just made, the reader who gives himself the trouble to reflect in order to form for himself a well-grounded opinion, will, we doubt not, suffer great embarrassment, and this embarrassment it will

be difficult for him to relieve himself unless he has experimented much by himself.

The experiments made by others, cannot, in reality, in this class of phenomena be at any time very conclusive; they are rather monstrations than demonstrations because the operator who will make one kind of series of experiments can hardly more than repeat the experiments which he has already made and whose possibility he can vouch for. We may then suppose that the subject, even admitting his good faith, is prepared, or at least influenced, and it is known what this influence may produce, in easy ventures upon whom they operate. It is for this reason that we believe it necessary, that we experiment further to indicate the degree of confidence which we have in the result of our own operations.

I consider as absolutely demonstrated the fact of exteriorization of the sensibility relative to the magnetizer—or to persons who are in rapport with him; but the explanation which we have given of it in order to fix the ideas is certainly incomplete. In reality when the sensibility of the subject has disappeared at the surface of the skin and is exteriorized for the magnetizer, it subsists frequently on normal conditions; that is to say, exclusively at the surface of the skin, for the subject itself and strangers.

I consider equally demonstrated the fact of the absorption of the effluvia-emanations,—auras—through certain substances and the action of the bond which reunites then these substances to the body of the subject.

The "stigmata" produced on the body of the subject in consequence of the action on the layer of sensibility exteriorized in the air or fixed in a substance which is absorbent, prove that the subject has really felt the action, but it is not absolutely demonstrated that the "stigmata" are not then produced under the influence of the imagination of the subject.

Finally I am very much inclined to admit the existence of phantoms and of the process in aid of which they appear to form themselves; but here again the facts are not numerous enough for my conviction to be absolute, despite the photographic proofs I have given, proofs unfortunately, unique and deprived, in my opinion, of sufficient distinctness. It would really not be absolutely impossible that accidental spots may be produced through unknown causes, in the plate and that the conclusions which we have stated may be only the effect of pure chance.

The future will enlighten us probably on this point; but whether it prove us right or wrong, it has appeared useful to us to make investigators acquainted with what we have seen in order to attract the attention to analogous phenomena if they should happen to be produced.

PHYSIOLOGY OF THE BRAIN—REMARKABLE DISCOVERY.

In the physiology of the brain, says a Berlin letter to the London Standard, a step forward has lately been taken which renders the problem of intellectual activity considerably more intelligible. The Leipzig specialist for diseases of the mind, Professor Flechsig, at present rector of the university, has lately discovered that within the surface of the cerebrum four connected complexes are definable, closely resembling one another, but essentially differing from the other parts of the cerebrum in anatomical structure. These four centres lie in the fore part of the frontal cerebrum, in the temporal lobe, in the hinder parietal lobe, and in the lobule. The extraordinary development of these centers essentially distinguishes the human brain from that of the lower animals. Flechsig calls them "intellectual centers," or "centers of association," because they concentrate the activities of the organs of sense into higher units.

These centres do not exist in new-born children. Not till months later, when all the rest of the cerebral substance has become modulated, do these centers, with which the child begins to think, develop. The "centers of association" are connected by numerous systems of fibers. Flechsig draws a contrast between them and the "centers of sense," the centers of sight, hearing, smell, touch, etc., which pro-

duce lower units. They receive the perceptions which are conveyed to the brain by the external organs of sense. In the centers of sense originates sensation. It is only in centers of association, however, with which they are connected by innumerable nerve fibers, that their contents are converted into thoughts. The activity of the centers of sense is directed outward; that is, they receive the impulse to the exercise of their functions from without. The centers of association, on the other hand, only establish the "intellectual link" between the centers of sense; they elaborate the impressions of the senses, their activity is directed wholly inward, they are the bearers of all that we call experience, knowledge, cognizance, principles, and higher feelings, and also of language.

The importance of these centers appears very clearly if we follow their development in new-born children. When the inner development of the centers of sense is completed after the third month the intellectual centers begin gradually to form, and more and more nerve fibers shoot forth from the center of sense into those new regions, ending close to one another in the cerebral cortex. Only about one-third of the cerebral cortex is directly connected with those of the nerve fibers, on which consciousness of sensory impressions depends; two-thirds of the cerebral cortex have nothing to do with this function, but serve the higher purpose of the "centers of association." The organ of the mind, says Flechsig, distinctly shows a collegiate constitution; its counselors are grouped in two senates, the members of one of which bear names such as sight, hearing, etc., while those of the others are called centers of association.

The latter, however, are, like the former, not of equal importance. In complicated intellectual work, indeed, they probably work all four together, but pathological experience shows us that one center may be intact while another is disturbed; the language, for instance, may be confused, while the apprehension of the outer world is not yet perceptibly altered; but, on the other hand, the language may seem correct, whereas the conceptions combine to form utterly senseless delusions. The power of expressing knowledge by language evidently depends upon another center than the power of grasping the natural connection of things. Mental diseases are caused by the destruction of the centers of association. Thus Flechsig has proved that so-called softening of the brain (dementia paralytica) is restricted for the most part to alterations in the intellectual regions, and is caused by atrophy of the nerve fibres. Therefore the thoughts get into confused entanglement, the power of remembering is lost, and the mind produces new and strange images.

ONWARD IS HIS COURSE.

The so-called mischief attaching to a belief in immortality applies to those superstition forms which are passing away and to that depreciation of this life in the hope of future rewards which centuries ago bred the hermit and his prevailing conception, then the civilized world's belief, of the superior importance of a life conceived as embracing eternity as compared with this. With a changed point of view it is difficult to understand how a non-believer in immortality can lend added dignity to what must stand issueless, and without ascertainable reason. Relieved of the responsibility of that preparation for the future which past ages of the world have found chief guidance in religion, the modern free-thinker is not calculated to find anything hopeful or sustaining. He may think he is living intensely in the present—in belief the average modern man is an opportunist—and in so far as he is honestly philosophical he may fulfill every bounden duty; but after all there is a peace and sustained happiness, aye, a knowledge, he does not possess, and it is his misfortune. Yet all the time, if a thinking man, he is conscious of the lack, he is conscious of the promise, through himself, from him withheld. But no, it is not withheld, for every time he looks up at the infinite blue sky or strays pensive beneath the stars, the longing and the mystery are there inviting him. He knows that his bark sailed in from the infinite ocean, and deep in his heart of hearts he feels that thither onward is his course. It matters not what specific form he is descended from—it matters not to what issue the transformation, death—he is here, a soul, he will be there undying. And all the glorious heritage of love and sacrifice of which he in truth is born, found not its culmination in him, but an earnest of a yet more glorious heritage, the heritage of a

divine and universal social relation through the countless aeons of eternity.—CHARLES L. WOOD.

WHERE ARE WE AT?

A friend and myself would be much obliged to you if you would give us your opinion on the following points: 1. Was Christ really God? Now, could God die? Why did Christ pray to God, if he was himself God? 2. What is meant by "the only begotten Son"? 3. Do you believe it is literally true as written in Exodus xxiv., particularly xxxi., 18, also xxxiii., xxxvi., and, indeed, all of it? 4. We read, "And the Lord spoke to Moses," etc. Did he speak, or is it only the narrator's way of putting it, as if he should write, or say, And the Lord spoke to Dr. Abbott. Preach so or so?

1. The Bible nowhere teaches that Jesus was God in an unqualified sense of the word, but only that he was God in manifestation, perfectly representing God in his disposition to man. 2. See Hebrews xl., 17, where Isaac, though not Abraham's only son, is called his "only begotten," because peculiarly distinguished as his father's own and best beloved. It is impossible to say how much or how little historical fact is in the story of the giving of the law at Sinai. Neither is it of any consequence for an intelligent Christian use of the Bible. 4. It is better to understand an inward rather than an outward voice of God. There is nothing to show that this was not the writer's thought.—The Outlook.

A CURIOSITY OF LUNACY.

There is a special form of mental disease first described in France, whose definite character is given to it by its periodicity, and hence it is called folie circulaire. In it there are three sections of the mental circle that the patient moves in, viz., elevation, depression and sanity, and in this round he spends his life, passing out of one into the other, for it is, when fully established, a very incurable disease. The patient takes an attack of mania, during which he is joyous, restless, troublesome, extravagant, and often vicious. He eats voraciously, sleeps little, and never seems to tire. His temperature is a degree or so above the normal, his eye is bright and glistening, he shows diminished self-control and no common sense. This lasts for a few weeks, or a few months more commonly, and then he passes sometimes gradually and sometimes rather suddenly into a condition of depression, during which he is sluggish, dull, looking differently, dressing differently, eating differently, fearful, unreliable and sedentary in habit. This state will last a few weeks or months, and the patient will brighten up into what seems recovery, and is to all intents and purposes in his normal state. This, again, lasts for a few weeks or months, and he gradually gets morbidly elevated. You find he is passing through every minute mental phase and habit he did at first; depression follows as before, and then sanity; and this round of three states of feeling, of intellect, of volition, and of nutrition, goes on, circle after circle, till the patient dies. He lives three lives.—Hospital.

We make the following extract from an article in "Longman's Magazine" by Mrs. Leckey, on "The Roman Journal of Gregorovius": "He (Gregorovius) made the acquaintance of Baron von Haxthausen, a Westphalian, the well-known writer on Russia, who had a tendency to Spiritualism and was inexhaustible in ghost stories. Gregorovius himself was a great dreamer. In the early part of the Journal he tells an experience which might be recorded in the annals of the Psychical Society. When he was a boy at the Gymnasium, before his 'Abiturienten' examination—the equivalent of matriculation—he dreamt that the Professor gave him the 'Ode of Horace,' 'Justum ac tenacem propositi virum,' to explain. 'I studied it well,' he says, 'and when on the day of the examination I entered the hall with my school-fellows, I told them in what way I had learnt what I was going to be examined in. They laughed at me. Professor Petranj took up Horace and said to me: 'Open at Ode, 'Justum ac tenacem propositi virum.' The others looked at me in astonishment, and I passed brilliantly.'—Light.

HAVING AXES TO GRIND.

There is an old story, told by Franklin I think, of a boy who when playing with his father's heavy grindstone was approached by an affable stranger who admiringly remarked upon his sturdiness and apparent strength and wondered if he really knew how to grind an axe, producing one which he asked him to sample his strength and skill upon; adroitly applauding his dexterity all the while the poor flattered lad was exerting all his strength in turning the grindstone until it was ground to the desired sharpness, when the stranger ceased his flattery, shouldered his axe and walked off without a word of thanks to the exhausted lad, who just then began to understand the meaning of the praise bestowed upon him.

Who that has read this story in earlier years but has found cause to be reminded of it over and over again in later life experiences when approached by various of his fellow-beings having axes of one sort or another which they desired ground at his expense.

In politics the axes to be ground are many, and it is surprising when this is so well understood that the same old methods of temporary suavity and servility to accomplish the desired ends are still attempted successfully. Human nature is ever open to appeals to self-conceit; though the coward inwardly is well aware of his cowardice he is all the more gratified when he fancies others think him a brave man. The parsimonious man chuckles to himself when he is praised for his generosity; the physically weak likes to be thought strong; the more ignorant one is the more highly does he prize any reference to the one thing he does know; the woman whose own sense of the esthetic is shocked by the reflection in her mirror, cannot help feeling gratified when a friend or stranger claims to discover in her form or features some touch or line of beauty; those feeling in themselves the growing disabilities of physical old age, are pleased when some remark is made upon their strength, agility, or nerve; the most vicious crave some recognition of a possible virtue in their character. There is no human soul so degraded as to utterly lose faith in its own possibilities of good as yet beyond its achievement, and it is this inherent assertion of the spiritual aspiration in man, a most necessary part of his nature, which is thus taken advantage of by selfish schemers to advance by flattery which they often know to be untrue, their own private interests.

In social life those who have axes to grind in the way of desired honors, or "society" recognition and position, grow very adroit in methods of skillfully working upon the weak points of those who are so placed as to be able to help them in their efforts to attain the desired thing. There has been evolution in scheming as well as in everything else. What ages ago would have been gone about in a mal-adroit and bungling manner is now by long practice and careful observation attempted by such devious ways as to deceive all but the most astute and far-reaching minds. But the effect on those who take to such methods of selfish subservience and indirect dealing, is morally debasing and spiritually retrogressive. Though they may gain their selfish ends by crafty fawning, and unduly exciting and pandering to the ambitions and egotism of their fellows, such methods react upon their own characters in lowering the standard of truth and virtue.

In the journalistic world the axes brought to editors and writers to grind are innumerable; and though these grow by long experience tactful and guarded in skillful evasion of the thousand demands made upon their time, labor, space, and personal independence by those who have no claim upon them other than that of being a reader, subscriber or contributor to their journals or reader and critic of their works, yet too often they are unable to avoid giving offence. Such demands in the way of reading long MSS., of giving space for their productions, of answering queries which may take days of research, of prompt reply to personal letters, of finding publishers for books, of giving time and thought and often incurring expense to get informa-

tion or to send certain articles to out-of-the-way localities, come so frequently to editors of even the smallest paper, that if all or even the major part of these demands were complied with, the editor would have no time to conduct his own business, and his paper would be a mush of all sorts of literary drivel or heaviness. Take, for example, the man who has a lot of manuscript on hand which he feels quite sure will enlighten the world as nothing else ever has done, but which he has never been able to get any publisher to accept. He falls in company some day with an amiable appearing editor of some paper or magazine, and having this axe of his to grind, proceeds to praise the editor's organ whether he knows anything of its merits or demerits or not, and subscribes for it for six months, feeling quite sure that he can thus get space for his articles, which he promptly sends at the earliest moment, but even the most amiable, or say the most stupid editor, has always his own standard of journalism which so long as he is an editor he is bound to live up to, and if he is editing a society journal he is not going to bore his readers with long moral essays, discussions of political economy, or philosophical dissertations. So he is obliged with the kindest feelings to return such MSS. as unavailable for his columns, no matter if the sender should be his dearest friend, instead of a casual acquaintance. So when the MSS. of the six months' subscriber is thus returned, the paper or magazine is promptly ordered stopped by the would-be contributor, who generally with the order for stopping it criticises severely its literary defects, for by this time merits it has none. Then there is the contributor of real merit who has his own notion as to where in the make-up of the paper his contributions should be placed—not understanding that the editor who knows his own business wants his paper to be well proportioned in a literary way, that he has his own rules and desires one part of his paper to be as interesting as the rest, and better than the contributor he knows in what department each contribution will be most telling for the general reader, but having once put the contributor's article where the contributor does not fancy—presto! the contributor flies off at a tangent and scores unmercifully all the defects he suddenly finds in his previously favorite journal, generally ending by ordering the paper stopped. But editors grow used to these things in time, and take both praise and censure very calmly. They have learned through grinding many axes. Experience has taught most people by the time they have reached middle age a species of mind reading—which though it is not always pleasant is sometimes amusing—by which they come to understand the preliminary skirmishing praise and flattery of those who have axes to grind; and so can fend off the demands on their personal independence which compliance would involve.

S. A. U.

RELIGIOUS CHANGES.

There have been changes over wide areas of the earth in religious belief, changes from one form of theological faith to another, from polytheism to monotheism, but never so far in the history of the world has there been a radical change which had for its object the elimination of supernaturalism altogether in favor of a rational view of man and nature. For such a revolution, human nature has only recently been fitted. Hitherto it has been fed and beguiled with fancies rather than facts, with myths rather than truths. But now, in all the leading nations, there are hosts of people who no longer think in a merely traditional manner, but who, having attained to the full stature of rational men and women exercise their intellectual prerogatives, without reference to or regard for authority. In fact, dismay and "fear of change" are perplexing and unnerving high priests as well as kings with a feeling that it is fast getting to be a day of doom for them. Gladstone in some one of his numerous contributions to periodical literature asserts that Christian thought

is still the ruling thought of civilization. Christianity is rather a sentiment, an emotion, than a thought,—a sentiment of humility, brotherhood, sinfulness, and other-worldliness. As for thought in the strict sense of the word, Christianity was never its friend, any more than it has been the friend of science or rational investigation of nature. Goethe defines Christianity as the reverence for that which is beneath us. As such it has been a stage in the moral development of mankind. The stoical morality was instinct with pride and self-sufficiency, disdaining everybody incapable of its austere endurance and superiority to feeling. The morality of Christianity, as taught in the New Testament, is the morality of kindness, humility, and forgiveness, whatever be said of its theology. The heart of the old ethnic world was hard the heart of the modern world is tender. Humanity needed softening. But humanity has now entered upon the period of rational development, and it finds in Christianity a mere abstraction. It would keep us forever in the sphere of the emotions, while man at this late stage of his development demands the robust diet of truth, which Christianity will forever deny him. Meantime, apropos of Mr. Gladstone's statement, the historic student can easily go back in imagination to a period in the past when pagan thought was the imperial thought in the utter absence of Christianity, because Christianity is a moral phenomenon, which began to be once on a time, and which will cease to be at some future date, except in the universal elements which it possesses in common with all systems of religion and philosophy. Everybody who is familiar with the early history of Christianity, when it was making its way in the world against the colossal, fascinating and beautifully imaginative systems of Grecian and Roman polytheism, which systems entered into every act and formality of public and private, civil and military life, beginning at the very hearth or fireside with ancestor-worship, knows what a protracted and desperate struggle the then new religion had. It was working everywhere against the social grain, and the prejudices, usages, and beliefs of ages, and against the tenderest and most deeply seated affections and associations. For "the fair humanities of old religion," or of ancient polytheism, were adapted to the exigencies and demands of human nature on the moral plane which it then occupied. And being so they had bound themselves implicitly among its tendrils and fibres. So that the propagandism of Christianity at the start was regarded naturally as sacrilege and an impious movement conducted by enemies of the human race, and of all the race held dear, for the purpose of uprooting the established laws and civil order also, and reducing society to chaos. The early Christians were in fact regarded as socialists. And the primitive Christians were really and truly the socialists and communists of the ancient ethnic world. Primitive Christianity was a socialism and communism, until it was taken possession of by the principalities and powers of that old world and made a state religion. All forms of dogmatic faith, ecclesiastical Christianity among the rest, have been the chief obstacles to that solidarity and unity of mankind which our modern rational and scientific civilization is so rapidly bringing about. More than rivers, seas and mountains has theology sundered and divided mankind, whereas a rational and scientific civilization, which is now getting control of the earth and all its dwellers, is, in its tolerance of all sorts of opinions and its loyalty to truth and right, the very principle of unity and concord, and fraught with a speedy federation of the world. High priests may elaborately curse current civilization as godless and wicked, but their curses are unavailing.

Mankind are coming together on a basis of a community of interests as well as of nature. Of course the great moral and rational revolution, which changes the immemorial, theological view of man and nature to a rational, truthful view of things, as they actually are, cannot be consummated at once, any more than the pagan world could instantane-

ously become a Christian world. It took Christianity more than three hundred years to become an established faith. In moral revolutions, the heart has to be consulted and appeased. The head is more easily won over, although this is only by a process of growth. The din of the conflict of faith and reason, of science and theology, is everywhere audible.

EXTRACTS FROM LETTERS.

A few days ago I received the following from a lady who though she has for some time received automatic communications does not care to have it publicly known: "Reading your automatic writing in January 12th of THE JOURNAL, I tried what answers I could get from my controls over questions that were answered rather blindly by yours. I thought you might like to see the answers and if you like, publish them, but not to use my name. I write as you do, mostly automatically, and with no one by my side necessarily; no 'conditions' are necessary, only to be strong enough to be used (as I am a good deal of an invalid)."

"What is the normal craving of spiritual life?"

A.—"Caring for others is the normal craving—while out of the body one cannot at first realize the difference. Old associations cling to the spirit, old desires work for mastery. If it be sensual appetite the desire is in full force, while the power to gratify is vain. To work on each others low desires, is often the sport of evil spirits."

Q.—"Take the case of an unthinking and not highly moral or intellectual soul who yet accepts as true the common orthodox belief which he only dimly understands, can you tell us what the aims of such a one would be when reaching the next phase of life's experience?"

A.—"You have the answer already. If a spirit has no knowledge of spiritual life, he will not comprehend his spiritual surroundings until taught. Such a soul does not at once enter into happiness or sink down, it does not understand the conditions. We do not represent correctly the status of this soul. If it has no evil desires, only the enjoyment of common life we do not think it is punished—nor perhaps blessed—it is passive. If it has friends they will help, if not, unless it will accept the help of an advanced spirit, it will not get very far from earth. You ought not to push us to answer such questions, we only confuse you."

Q.—"No I don't think so. I think a few clear statements will help us. But perhaps I express only my own tangled ideas after all?"

A.—"You write what we dictate if you write at all."

Q.—"You would rather I ask no more questions?"

A.—"Well, you can ask, and if we think best we will answer."

I give this as evidencing a substantial agreement in communications received from different communicants in the unseen.

A friend who holds to no particular creed, who is not convinced of the truth of spiritual life, but has in a general way a belief in a form of broad guage liberal religion, writes: "While there is very much in Spiritualism as expounded by the majority of believers in it, that does not appeal to me in the least, there is yet the grain of what I cannot but regard as the germ of truth. But it exists, not in Spiritualism alone, but in Christian Science, and in each of the religions whose influence elevates its followers." In this statement we mark the oneness of that underlying faith in the spiritual needs of mankind which was so preeminently shown at the Parliament of Religions, a faith which is essentially spiritualistic in its origin.

I will give here a short extract from a letter of a lady residing in St. Louis, Mo., whose psychic experiences though not publicly known, have been of a widely varied character including automatic drawing and painting of strange flowers, etc., said to be indigenous to other planets than ours; long descriptions of which have been automatically written, while the one whose hand drew

and painted those symmetrical though unique pictures had never been taught the first rudiments of drawing, having no personal inclination in that direction until all of a sudden at an age when she was already a staid grandmother, she was taken in hand by an unseen artist who signs his name in the odd sort of characters which were first made known to me through my own automatic writing and which I call "spiral writing." In one of her first letters to me she says: That your "Psychic Experience" when it appeared in the Arena interested me greatly, goes without saying—the more so, since your experiences and my own have been up to a certain point, so nearly analogous. Indeed one or two of the few friends whom I have taken into confidence in the matter, felt quite sure that I had written the Arena article under the nom-de-plume of Sara A. Underwood—in spite of my assertions to the contrary. Some of your experiences give me a sense of amusement, for they brought back to memory some exploits of the folk from the other side when first I found myself in communication with them. You see, I was quite unacquainted with the various phenomena of Spiritualism, and did not dare mention to anyone my queer experiences. After awhile the course of events of a spiritual kind became gradually settled so to speak, and truly for nine years (with the exception of two years when I was too ill to be controlled) I have been in a kind of university, learning the things I had long desired to know, receiving instruction in ethics and thought on higher than earthly planes. Always I am taught the laws of love and truth and reverently do I thank my loving though unseen friends for having led me into a realm of light and peace which otherwise I think I should not have even dreamed of."

With this friend's conclusions as to the intellectual value of the lessons given through automatic writing I entirely and heartily agree. I will close this week's batch of "extracts" by one from the letter of a gentleman who had been converted from doubt as to any future existence through the agency of his dear wife's automatic writing, and when she herself was called upon to enter the happier spheres he writes, "I appreciate your sympathetic regard in my unavoidable loneliness. I wanted you and Mr. U. to share with me the beautiful thoughts which came through my dear one's hand and I have sent you some of the best and some of the poorest communications, as well as some of the little rhymes which would come to her at times, for I wish you to know the different phases of her mediumship. In her normal condition she had no faculty for rhyming. I do, as you suppose, get a great deal of satisfaction out of the writings she left, and I am not sorry that I encouraged her to sit, and believed implicitly in her gift, so thus got much more through her hand than if I had not given her this encouragement. She refers to this in the communication from her given through Mrs. ——. My dearest was the impersonification of affection. We lived twenty-five years together—and so happily! I do not, however, mourn as others mourn. You can well understand why."

S. A. U.

SOUL OR NO SOUL?

We are told by no less an authority than Professor William James, of Harvard University, that "within the bounds of the psychological professor the 'Soul' is not popular to-day." Prof. James himself, has an ancient prejudice against the doctrine of the "soul" of which he can give no fully satisfactory account to himself. Even Professor Ladd of Yale feels it necessary to get rid of the name, while describing the thing as "real spiritual being." The cause of the anti-associationists is thus in bad case, and although the associationists, who will admit nothing but the combination of ideas, are not acknowledged by psychologists, as represented by Professor James, to have gained a complete victory, they are asked only to grant the existence of one little fact, the very smallest pulse of consciousness, which always is consciousness of change. The soul of the psychological

professor is thus in a bad way, and this is not surprising when we consider that it has been, and is continually being, submitted to all kinds of experiments in the physio-psychological laboratories attached to the universities and colleges throughout the country, in the attempt to weigh it, to measure it, to test its mode and rate of motion, or even to discover its existence. We ought to be thankful for the mercy which has left us just one little fact, a consciousness of change.

But let us consider the significance of this fact. In the first place, if all mental phenomena are reducible to a consciousness of change, then all human knowledge must be due merely to a series of such conscious states and their combination, much as an object is composed of atoms which have taken on certain molecular arrangements. When carried to the ultimate analysis we find here only the atom, and so in mental phenomena we have to be satisfied, as we are told, with the consciousness of change. But this consciousness does not necessarily dwell in the atom. Some psychologists, such as Mr. Lester F. Ward, do, indeed, assert that whatever exists is material, and some evolutionists still profess to believe that living matter was spontaneously generated from non-living matter, notwithstanding the impossibility of proving either that such a metamorphosis ever actually took place or that it was necessary. All that Darwinism professes to teach is that all existing organic forms have been derived, largely through the agency of natural selection, from one or a few organic forms. The primal living germ on this theory, may be supposed to have been such a lump of protoplasm as the embodied moneron of Haeckel, and it is to such an organism, therefore, we may refer the earliest pulse of consciousness rather than to the physical atom. At least we have not at present the slightest ground for going beyond the organic germ.

The germ of organic form and the germ of consciousness are thus brought together, and there can be no doubt that consciousness has developed with the form, so that if the highest animal organisms have a soul, this psychical factor must be allowed also to the lowest of such organisms, the amoeba. The very simplest of these minute animals is said not to have any structure, and we suppose therefore its pulse of consciousness is of the same simple character, that is it affects the whole of the organism and not any particular part of it. Therefore if consciousness is evidence of the possession of a soul, this psychical factor must be co-extensive with the organism itself. This is the opinion of Dr. Alfred Binet, who states that in micro-organisms, the functions of the life of relation, that is the psychic life, are performed by the entire mass of the body.

The question arises, however, as to the nature of this soul, or rather as to whether it is to be distinguished from the principle of life which gives the amoeba its organic character? On this point we may cite the conclusion arrived at by Dr. Binet, from his own observation of the conduct of micro-organisms, that psychological phenomena begin among the very lowest class of beings, adding that "they are the essential phenomena of life, inherent in all protoplasm." To him vitalism is "an aggregate of properties which properly pertain to living matter and which are never found in inanimate substances." He insists, however, that the psychic life of micro-organisms transcends the limits of cellular irritability, because they possess a faculty of selection shown in the choice of food. But if this is actual choice it presupposes consciousness, which is the condition of volition, as it evidences the possession in germ of the higher psychic faculties. If it be true, as Mr. Ch. Richet affirms, that there are simple organisms whose psychology is that of irritability alone, that is, which possess merely the property of reacting to external stimuli, then it may be said to have gone below consciousness. But reaction implies feeling, that is sensation of that which stimulates. Hence the very simple animal organism possesses sensibility, and just as consciousness is the condition of volition or choice, sensibility is the condition of consciousness. See

bility is thus the germinal state of consciousness and its exhibition is evidence therefore of the possession of a soul, by which is meant in the case of those simple organisms the seat of the psychic life, the functions of which, as we have seen, are performed by the body as a whole.

The functions of the psyche, or soul, are thus the functions of the living organism, and the soul therefore must be the organism itself as living, that is the very life of the organism. This life exhibits itself at first as sensibility which continues to pervade the whole organism throughout its endless series of developments constituting the cell life of complex organisms. Now if "consciousness of change" is, as Prof. James declares, the fundamental element of all experience, it cannot be consciousness at all, in the proper psychological sense. It is merely sensibility, the lowest term of consciousness, the property of the organic soul out of which consciousness arises as the evolutionary product of psychic activity.

According to this view every living organism has a "soul," which is the name applied to the vital principle of the organism, that which distinguishes it from a mass of non-living matter. The more complex the organic form, so must be its functions the ensemble of which, as the expressions of its vitality, represent the psychic principle, or soul. This is agreeable to the conclusion of M. Ribot who sees in the organism the bond of psychological unity. The diseases of personality are with him diseases of the organism, and of the brain as its highest representation. The unity of the ego is coördination, the basis of which is the organism itself, and as the organic nature depends on the possession of the vital principle, this must be regarded as the root of coördination and therefore the very soul principle itself. Hence everything which is alive has a "soul," a fact which as thus stated may possibly be admitted even by professors of psychology, whose real error is in confounding the simple psychic principle with the higher mental principle to which the term "spirit" should be applied, or in the words of Professor Ladd, "the real spiritual being." It is the possession of this principle which gives self-consciousness, and which therefore distinguishes man from the lower animals. Without it the analytic process which enables Professor James to reach the "very smallest pulse of consciousness" would not be possible, and hence he exhibits the curious phenomenon of the spiritual faculty of reason being employed to get rid of the psychic principle on which it is based and thus to destroy itself.

SOCIAL EVOLUTION.*

*"Social Evolution." By Benjamin Kidd. New Edition, with a New Preface. New York: Macmillan & Co., 1895. Pp. 374. Price, \$1.50.

If the value of a book could be estimated by the attention it receives, Mr. Kidd's "Social Evolution" would have to be regarded as entitled by its merit to occupy an almost unique position. It is wise, however, to look with some degree of suspicion on works which at once so widely attract the public mind, as they are more likely to appeal to it by a kind of superficial sympathy than by depth of thought. Not that such books when deficient in lasting qualities do no good. They may serve to crystallize current opinion or to emphasize an idea which will bear fruit in other minds. Such we take to be the character of Mr. Kidd's work which, although a thoughtful and ingenious study, must not be considered as by any means conclusive in its reasoning. Its scientific value may be easily overestimated, for the author's clear and argumentative style and the happy way in which he marshals his illustrations, give its reasoning an appearance of depth which evolutionists not already predisposed in favor of the views expressed will soon find out to be illusive. Not that all Mr. Kidd's conclusions are wrong. There are few persons, indeed, who have kept track of the trend of modern thought, who will not be prepared to acknowledge the truth of nearly all that is said in the preface to the new edi-

tion of his book. We are here told that through the influence of the doctrines of evolutionary science the whole plan of life is "being slowly revealed to us in a new light, and we are beginning to perceive that it presents a single majestic unity, throughout every part of which the conditions of law and orderly progress reign supreme." The only objection to be made to this passage is, that many persons are not beginning to take this view but have long since maintained it, although not from exactly the same standpoint as Mr. Kidd. Nor is the idea which forms the key-note of his position, that "the moral law is the unchanging law of progress in human society," unknown to earlier writers. Moreover the statement that we are rapidly approaching a time when we shall be face to face with social and political problems, "graver in character and more far-reaching in extent than any which have been hitherto encountered" is so little new that it is now almost a truism.

It is not in these opinions that the originality of Mr. Kidd's book consists. This must be sought in its positions, first, that the interests of the individual and those of the social organism, in the evolution now proceeding among Western peoples, are neither identical nor capable of being reconciled, as assumed by the systems of ethics which have sought to establish a rational sanction for individual conduct; and, secondly, that man is enabled to subordinate his own reason by the influence of religious beliefs, the function of which is to provide the necessary controlling sanctions for the altruistic conduct which marks the present era of human evolution. As to the first of these positions, it appears to us that the author's reasoning is vitiated by the want of recognition that the term reason may be used in two senses, one limited and the universal. He speaks of men not finding any sanction in their own reason for certain conduct, and then of such conduct not having, in the nature of things, any rational sanction. It is evident that these propositions are not necessarily identical, and that the latter may be false while the former is true. Man's reason, except where it rises to mathematical certainty is fallible, and thus its conclusions may not be rational. But the author does not see that distinction. To him human reason is always rational, and therefore the supra-rational sanction he calls in to account for the progress of evolution in opposition to man's reason, is apparently supra-natural, although it is not so in reality. The simple answer to his argument is, that there is no such contrariety between the interests of the individual and those of the social organism as the author supposes. The interests of the individual must be judged of, however, by the higher reason, which interests are not always what are considered such by the fallible reason of the average man and which the author alone makes reference to.

Hence the influence of religious beliefs which Mr. Kidd treats as supra-rational is strictly rational, in the general sense of this term. The existence of a continuing stream of religious sentiment throughout the whole range of human evolution, an idea which has an aspect of Weismannism, is quite consistent with the fact of the gradual development of religious belief and of the altruistic sentiments, which the author denies. We doubt whether many persons, well acquainted with the facts of the case, will endorse his denial of the inheritance of the effects of use and education; although it is not necessary to go so far as to assert that the time will ever arrive when all individuals will have reached the same perfection of organism and social environment. The author lays down the proposition, however, that "the evolution which is slowly proceeding in human society is not primarily intellectual but religious in character," and he endeavors to show that there has not been such an intellectual advance since the early historical period as is usually supposed. He refers more particularly in support of this contention to the intellectual phenomena presented by the population of the Greek States. The question is certainly a difficult one, but it arises from the way in which it is put. The connection between intellectual develop-

ment and social progress is indirect and not direct. The progress is exhibited in "conduct," which has various aspects, industrial, emotional and ethical, and these are undoubtedly influenced by intellectual development. Thus the question is not whether the present age has a greater intellectual development in itself than earlier ages, but whether conduct, under its various aspects, is now more influenced by reason than formerly. The latter is undoubtedly true and it is due, not to the action of an ultra-rational factor, but to the orderly and co-ordinated evolution of all the factors which are concerned with the development of rational conduct, and of which religion, under its ethical aspects, is undoubtedly one of the most important.

These objections to Mr. Kidd's argument effect his conclusions as to the social and results attending and to attend social evolution which reaches its highest mark among the speaking peoples. Here we are told, is the only absolute test of superiority of one race over another, and its possession justifies the assumption of authority over the peoples of tropical areas who are not capable of properly developing their resources. This opinion, the assertion of which accounts probably to some extent for the great interest evinced in Great Britain in Mr. Kidd's work, is a dangerous one, but if carried into practice under the direction of the altruistic sentiments which have become so influential in the rational conduct of Western peoples, need have none other than beneficial results. But the most important national effect of the social evolution, is the tendency to the establishment of perfect political equality for all the members of the community, of which the author treats in the chapter on "Modern Socialism." His views are vitiated here as elsewhere, however, by his ideas as to the relation between the State and the individual. Altogether, valuable as is Mr. Kidd's book as showing one of the predominating tendencies of present thought, it will be found somewhat disappointing by those who think to find in it any fruitful explanation of the principles of social evolution. Its most valuable feature is the support it gives to the growing opinion, that religion and science are not so antagonistic as men of science too often maintain, and on this ground, if on no other, it will be welcomed by all seekers after truth. Nevertheless too much must not be expected even on this subject. Religion appears to be used as practically synonymous with altruism, which may be the expression of religion but not its essence.

THE chief of men is he who stands in the van of men, fronting the peril which frightens back all others.—Carlyle.

ALL are bigots who limit the divine within the boundaries of their present knowledge.—Margaret Fuller.

A Fifty-Two-Week Feast!

HARPER'S YOUNG PEOPLE

Offers everything afforded by its competitors and eight advantages besides! Largest and best of all juveniles. Subscribe now, and get the Christmas Vacation—a complete story by Kirk Munroe—Free. Write TO-DAY for free sample copy and sixteen-page illustrated Prospectus.

Published by HARPER & BROTHERS, N. Y.

VOICE OF THE PEOPLE

THE GOSPEL OF HATE.

BY CARL BURELL.

Down from the realms of heaven,
Down from God's throne on high,
Down to the world unforgiven,
Down from out of the sky,
Came the Son of the Highest,
Came to fulfill Love's plan,
Came unto men the highest,
Came as a fellow-man,
Came as a man of sorrow,
Came in want and in need,
Came—and cared not for the morrow,
Came and acted his creed,
Taught by living not preaching,
Taught as one from above,
Taught and lived up to his teaching—
Taught the Gospel of Love:

Love for each human creature,
Love for the helpless and lost,
Love—so taught the teacher—
Love those who need love most.

Two thousand years have vanished,
Ten thousand charges came—
Ten thousand ills not banished
Though thousands preach his name,
And thousands poor and needy—
Thousands who need love most,
Thousands crushed by the greedy—
Thousands and thousands are lost—
They know all about this gospel,
They know that it came from above—
But they know that it has no meaning,
They know that it brings them no love.

Up from sin's vilest creation,
Up from where all ills dwell,
Up from the jaws of damnation,
Up from the mouth of hell,
Out from midst the down-trodden,
Out from those crushed to the wall,
Out from the sinful and sodden,
Out from where fallen-ones fall,
Rises a misshapen creature,
Rises the victim of fate,
Rises the future's preacher,
Rises the gospel of hate.

With voice like tropical thunder,
With power like cyclone's wrath,
With rumble like earthquake under,
With shriek like a demon's laugh,
All anger for all unkindness,
All wrath for injustice done,
All scorn for mock benignness,

All hatred condensed in one,
She speaks and all men must hear her,
She speaks from below not above,
She speaks and all men must fear her,
She speaks from hatred not love.

Hate the heartless and heedless,
Hate the tree and its fruit,
Hate every wrong that is needless,
Hate the fool and the brute,
Hate the selfish and greedy,
Hate the lovers of pelf,
Hate those who help not the needy,
Hate him who loves but himself—
Hate, if it needs be, all things,
Hate is a part of love's plan—
Hate everything that is hateful,
But hate not your fellow-man.

MRS. M. E. WILLIAMS.

[We did not intend to print anything more about Mrs. Williams, but by special request we insert the letter given below, which the writer informs us was sent to the editor of *The Light of Truth*.—ED.]

SOCIETE DE LIBRAIRIE SPIRITE,
1, RUE DE CHABANAIS,
PARIS, Jan. 2, 1895.

MR. EDITOR: In a late editorial in your paper, *Light of Truth*, you seem to forget the measure of decorum due to your fellow publicists, who by the way have never sent any insults to your address. Respect for opinion should be the rule, and if at Paris we were obliged in the presence of undeniable facts to refuse to accept Mrs. M. E. Williams as a sincere medium, it was in spite of our disposition and desire to receive her as a genuine subject. What in fact was our object? It was to present to Messrs. Myers and Podmore of London; to Chas. Richet and Darieux of Paris; to Lombroso, Schiaparelli, Flozi and Ermacora of Italy; and to Carl du Prel, the celebrated philosopher of Munich, what we had been led to believe was a remarkable subject by whose phenomena the field of their investigations would be enlarged in the domain

of Spiritualism. Personally, did we need any new facts about materializations? No, for we had already studied and satisfied ourselves as to its reality, and in consequence our opinion frankly spiritualistic was formed as to the truth of the phenomena of materializations. You have taken upon yourself to insinuate that we Spiritualists of Paris are "absinthe drinkers," "ruffians," etc., and with Mrs. Williams you consider us as dishonest people, capable of plotting before her arrival, a plan to entrap her. Really, my dear brother editor, you make us almost regret not to have put the medium you so warmly defend, in the hands of justice, while we did not do more in consideration of the American Spiritualistic Press, than from any other motive. We regret to see that Press whose honor we have never suspected, has been misled by a person who if she was ever in her career a real medium was certainly only an imposter here. We would beg you in the future to weigh better your expressions and remember that the honesty of your client was first suspected at the first séance given at the palace of Lady Calhoun, and that at the final séance where she was caught in flagrante delicto, the numerous eye witnesses signed a report to establish without error the plain facts and truth. Those witnesses are all intelligent persons, and as honorable as you may be yourself. In refusing to insert their version of the unfortunate affair you prove your injustice and partiality, and this action of the American Spiritual Press is certainly not estimable.

THE RELIGIO-PHILOSOPHICAL JOURNAL, in reprinting from *Light* which alone gave an account of the two sides of this matter says that other papers in suppressing all but what Mrs. Williams said "do nothing to discourage fraud or to enhance their own reputation." We would prefer to believe, dear sir, that acting an honorable part you will insert both this letter and our report as it appears in the Review for December, 1894. In Italy as you may see by the Review for January, a number of savants have had a series of interesting experiences with several unprofessional and unpaid mediums of that country who subjected themselves to every condition imposed on them. These gentlemen have declared the results marvellous. We affirm that Mrs. Williams was received here with the kindest attentions, until it was seen by those who had placed all confidence in her that she was shamelessly betraying them. Be assured that we are well aware of the injury that may befall a medium by seizing a materialized form. But there was no danger for Mrs. Williams by our showing before all that she had undressed herself and was holding a doll in her right hand, and in fact she did not suffer any more than did her manager by being held a few instants during the scene.

As Mrs. Williams proposes to recommence her exercises in "the interest of Spiritualism" we would suggest that she submit herself to the same precautions as taken by Prof. Lodge and Madame Eusapia Paladino, and under these conditions show us "bright eyes," etc., without using dolls and wigs as she did here in Paris.

P. G. LYMAN.

COL. HIGGINSON.

Col. T. W. Higginson has an interesting and eventful personal history. Throughout his early manhood he was much better known as a reform leader than as a writer, although his pen was always one of his readiest weapons. He came of the best New England stock and the distinguishing features of his life as a free-soil agitator, a soldier and an author can doubtless be laid down to the score of heredity. His grandfather was a delegate to the continental congress of 1782 and took a conspicuous part in the political controversies of his time. His father, Stephen Higginson, was a successful merchant of Boston, whose memory is specially cherished because of his large philanthropies. He lived at Cambridge and was for many years one of the trustees of Harvard college. In the atmosphere of that source of sweetness and light Col. Higginson was born and there his youth was passed. He graduated from Harvard in 1841 and six years later from the divinity school at Cambridge. Then began his career, first as a preacher, then as a political leader and reformer, next as a soldier and through all as a journalist, an essayist and "all-around" man of letters. In his capacity as a preacher he served two churches, the first being a congregational church at Newburyport, 1851, and

the second a free church at Worcester. During his pastorate at Newburyport Col. Higginson became closely identified with the free-soil movement and together with Wendell Phillips and Theodore Parker was indicted for murder in connection with the rescue of a fugitive slave, but escaped trial on account of a defect in the indictment. He was one of those who planned a party for the rescuing of John Brown after his sentence at Harper's ferry. His zeal for the blacks was so well known that it inspired the following lines of some anonymous pretizer:

There was a young curate of Worcester
Who could have a command if he'd chose
ter;

But he said each recruit
Must be blacker than soot
Or else he'd go preach where he used ter!

Holding such views and having had such experiences when the war broke out it was a matter of course that he should be found at the front fighting in behalf of the principles for which he had already sacrificed much. His war record was a brilliant one. He entered the service as captain of the 51st Massachusetts regiment and afterwards became colonel of the South Carolina volunteers, a regiment of freed slaves. While in command at Wiltown Bluff in August, 1863, he received a serious wound, and for this reason was compelled some months afterward to resign from the army.

Col. Higginson's public life did not, however, close with his retirement at Cambridge. He was a member of the Massachusetts legislature in 1880-81 and a member of the State board of education in 1881-83. Like his friend and contemporary, Edward Everett Hale, his voice and pen have always been at the service of every worthy cause.

Col. Higginson has done his best literary work as an essayist and historian. In both of these capacities he has served his generation usefully and well. His best known works are his "Oldport Days," a collection of delightful sketches of New England life; his "Life on Margaret Fuller Ossoli" and his "History of the United States." He has been a regular contributor for years to such journals as the Independent and Harper's Bazaar. Nearly every number of the latter journal in recent years has contained an article over his initials. He was a leading writer for the Index (Boston) while that paper was edited by F. E. Abbott, W. J. Potter and B. F. Underwood. He is now president of the Free Religious Association. He would to-day represent Massachusetts in the United States Senate, but for the influences adverse to culture and political independence which have gained ascendancy in that State.

WALTER BAKER & CO.

The Largest Manufacturers of
**PURE, HIGH GRADE
COCOAS AND CHOCOLATES**



On this Continent, have received
HIGHEST AWARDS
from the great

**Industrial and Food
EXPOSITIONS
In Europe and America.**

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.



VITAPATHY.

THE NEW SYSTEM OF PRACTICE.
IS THE RISING SUN OF THIS PROGRESSIVE AGE.
VITA—Life, cures PATHY—Disease.

Every physician should learn it to be successful. Reading Free. Apply to or address PROF. JOHN BENYAN CAMPBELL, M. D., V. D., American Health College, Fairmount, Cincinnati, Ohio. Prepared students admitted to Regular Sessions FREE. Higher Graduation and Ordination for the worthy.

FREE IT COSTS YOU NOTHING

THIS HIGH-GRADE \$60.00 MACHINE ABSOLUTELY FREE. No representation. No scheme. We mean just what we say. This machine is yours free. No such opportunity has ever before been offered. We shall maintain these liberal terms for only a short time. Call 1-100 and write to-day. Sewing Machine Dept. 1-078 OXFORD ST. CO. 345 Wabash Ave., Chicago

HOOD'S

Sarsaparilla is carefully prepared by experienced pharmacists from Hood's Sarsaparilla, Dandelion, Blueberry, Dock, Pipsissewa, Juniper Berries, and other well known vegetable remedies. The Combination, Proportion and Process are Peculiar to Hood's Sarsaparilla, giving it strength and curative power Peculiar to itself, not possessed by other medicines. Hood's

Sarsaparilla
Cures Scrofula, Salt Rheum, Sores, Boils, Pimples and all other affections caused by impure blood; Dyspepsia, Biliousness, Sick Headache, Indigestion, Debility, Catarrh, Rheumatism, Kidney and Liver Complaints. It is Not What we Say, but what Hood's Sarsaparilla Does, that Tells the Story—Hood's Sarsaparilla

CURES
Hood's Pills are gentle, mild and effective.

Works of Instruction in
**HYPNOTISM,
MESMERISM, AND
ANIMAL MAGNETISM.**

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.

How to Magnetize, or Magnetism and Clairvoyance. By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual, By J. Coates Ph. D. Paper covers. Price 50 cents.

The Illustrated Practical Mesmerist. By W. Davey. stiff board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth, Price 75 cents.

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper Covers. Price 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

"As It Is To Be."
BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case they materially aid us, as also in various other ways.

12mo. 260 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on the satin paper, broad margins, paper covers, 50 cents a cloth, \$1.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

WOMAN AND THE HOME

THE BABY OVER THE WAY.

Across in my neighbor's window,
With its folds of satin and lace,
I see, with its crown of ringlets,
A baby's innocent face.
The throng in the street look upward,
And every one, grave and gay,
Has a nod and a smile for the baby
In the mansion over the way.

Just here in my cottage window,
His chin in his dimpled hands,
And a patch on his faded apron,
The child that I live for stands.
He has kept my heart from breaking
For many a weary day,
And his face is as pure and handsome
As the baby's over the way.

Sometimes when we sit together,
My grave little man of three,
Sore vexes me with the question:
"Does God, up in heaven, like me?"
And I say: "Yes, yes, my darling."
Though I almost answer, "Nay."
As I see the nursery candles
In the mansion over the way.

And oft when I draw the stockings
From his little tired feet,
And loosen the clumsy garments
From his limbs, so round and sweet,
I grow too bitter for singing,
My heart too heavy to pray,
As I think of the dainty raiment
Of the baby over the way

Oh God in heaven forgive me
For all I have thought and said!
My envious heart is humbled:
My neighbor's baby is dead!
I saw the little white coffin
As they carried it out to-day,
And the heart of a mother is breaking
In the mansion over the way.

The light is fair in my window,
The flowers bloom at my door:
My boy is chasing the sunbeams
That dance on the cottage floor.
The roses of health are crowning
My darling's forehead to-day;
But the baby is gone from the window
Of the mansion over the way!

—May Riley Smith.

WOMEN WHO RUN RANCHES.

The women who are engaged in ranching in California are said to invariably be successful, more so than men in many instances, which is accounted for by the fact that if a woman has business ability it is her sole ambition to develop it to the fullest extent and she has no desire to waste her energies in any other direction, says the New York Sun. The one idea is dominant in her mind and only things which have a direct bearing on her business can claim her attention. A man writing on the subject says that 75 per cent of the men who fail to make a ranch pay in the fruitful State of California do so for the reason that they find other things more congenial and do not attend to their business. Men who have no resources within themselves are sure to get dissatisfied with the complete isolation from congenial intercourse and advantages of society, while with women it is different. They seem to be more resourceful than men. Their continual environment is perhaps the best educator toward contentment and the continual yielding to public opinion as to what she shall and shall not do is the training which assists a woman in commercial enterprise. She has no desire to venture into other kinds of business or any disposition to fritter away her time over the flowing bowl complaining of her ill luck.

Many women claim that household duties are heavy in comparison with outdoor manual labor and that they are stronger and healthier when they work in the open air. Several women in the northern part of the State have been eminently successful with their fruit ranches and others equally so in the southern part of the State.

One very enterprising woman has herself planted several hundred acres to deciduous fruits and gets a good income besides from her wheat and hay fields. She is a young widow and in addition to her ranch she runs a hotel. She is out early every morning on horseback inspect-

ing the ranches and directing the day's work, which is pretty well accomplished before the men who own the adjoining properties have finished their breakfast. A teacher in one of the Indian schools manages several hundred acres of wheat fields every year, and very successfully, too. Another woman in Los Angeles is known as the best real-estate operator in Southern California. She will take hold of a most unattractive piece of property and make money out of it. In San Francisco there are two women who have gained a high reputation among horticulturists and carry on a large successful business. Their methods are business-like and very satisfactory to their customers, while their intelligent understanding of horticulture in all its branches make them capable of teaching so much to others. They make a specialty of importing rare plants and bulbs and introduce them into Russia as well as other countries.

THE FIRST RADCLIFFE COLLEGE REPORT.

The first report of Radcliffe college is most interesting. The rapidity with which the higher education of women advances might well stagger even the most sanguine. Where, O where, are the opponents? Their condition is indeed pitiable. With Yale and Harvard taking the young women into their midst, the question of woman's equal opportunity for education is practically settled. Higher education for women might be looked upon by the skeptics as an experiment that could fail while it was confined to the women's colleges, and here and there a co-educational; but now that the two oldest and most conservative educational institutions provide for women as well as men, the skeptics must give it up.

As has already been noted, the year which this report covers has been the most notable in their history. The college has been given a name and a place in Harvard university. Under the new arrangements made of the 63 courses offered, 51½ are courses in Harvard university, the women being in those cases admitted to the same classes with the men. This calls to mind the surprised remark of one of the Harvard professors when the young women began going to the men's classes, that the young men didn't seem to notice the women particularly. The total number of students during the year was 255. Of these, 100 were in the list for the bachelor's degree. The remainder were special students, who came from 124 different schools and colleges. The facts concerning the new scholarships and gifts to Radcliffe have already been noted. It is plain that the high grade of scholarships will be maintained. The tables giving a list of the classes, subjects treated and the professors in charge of them are very interesting.

NORA PERRY.

Nora Perry won her public when she wrote that rippling rhyme "Tying Her Bonnet Under Her Chin," and perpetuated her hold upon the public heart with the famous poem, "After the Ball," which probably shares with Owen Meredith's "Lucile" the fidelity of every girl who has reveled in it. Miss Perry's place in poetry has never been exactly fixed—she captivates too entirely for one to coldly analyze it—but it is not too much to say that for pure music that sings itself away, it would go hard to find her rival. In the field of stories for girls Miss Perry is equally happy. They are sympathetic, graphic, full of vivacity and movement, and always suggest unobtrusively fine points in personal integrity of character and in good breeding. Her latest story, "Hope Benham," is one that emphasizes all these qualities. It is the story of girl life in a fashionable boarding-school in New York, and it reproduces the drama of school life and offers its subtle suggestions of conduct and courtesy in a way as valuable as it is charming. It is really by way of a good education to a young girl to read this story, which is enthralling in interest.

Miss Perry has made her home of late years in historic Lexington, a half hour's ride on the cars from Boston, but in the season she is much of the time in town, and is always a favorite guest at receptions and ladies' lunches. Miss Perry is the purest type of a blonde, and her cordial, winning manners and wit and repartee make her much sought after socially.—Lillian Whiting.

Miss Morrison, the San Francisco girl

who recently took highest honors in the medical department of the University of California, is the first woman to win highest place there. Her success was the more remarkable since her class was the largest ever graduated from the university.

The only woman mining expert in the world is said to be Miss Nellie Cushman, of Tucson, Arizona. She began her work nine years ago, when she was a girl of seventeen.

Scott's Emulsion

the cream of Cod liver Oil, with Hypophosphites, is for

**Coughs,
Colds,
Sore Throat,
Bronchitis,
Weak Lungs,
Consumption,
Loss of Flesh,
Emaciation,
Weak Babies,
Growing Children,
Poor Mothers' Milk,
Scrofula,
Anæmia;**

in fact, for all conditions calling for a quick and effective nourishment. Send for Pamphlet. Free.

Scott & Bowne, N. Y. All Druggists. 50c. and \$1.



CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to **MUNN & CO.**, who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address **MUNN & CO., NEW YORK, 361 BROADWAY.**

GRATEFUL-COMFORTING.

EPPS'S COCOA

BREAKFAST-SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: **JAMES EPPS & CO., Homoeopathic Chemists, London, England.**

DR. WESTBROOK'S WORKS

The Bible: Whence and What?

This volume ably answers the questions proposed in the title and is a marvel of condensation. Just the thing for busy men. (With portrait.) Price \$1.00.

Man: Whence and Whither?

The eight chapters of this book are eight popular lectures delivered to a Philadelphia audience who demanded their publication. The work is an encyclopedia of facts and suggestions for those interested in the queries of the title. Price, \$1.00.

Girard's Will and Girard College Theology.

A complete exposure of the perversions of the will of the Philadelphia millionaire written in a racy style but with legal accuracy. Price, \$1.00.

The Eliminator, or Skeleton Keys to Sacerdotal Secrets.

A work of profound research, deeply reverent but thoroughly radical. It is far in advance of the times, and is worthy of the study of the independent thinker. It contains the elements of a theological revolution. (With portrait.) Price, \$1.25.

Also two pamphlets "The Clergy and Divorce," 20 cents; and "Shall the Bible Be Read in our Public Schools?" 10 cents.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL office.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.]

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.]

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.]

Liver Complaint, Mental Dyspepsia, and Headache.

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trall, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeysen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 30 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."

Chastity; Its Physical, Intellectual and Moral Advantages.

By M. L. Holbrook, M. D. Contents: What is Chastity? Does Chastity Injure the Health? Moral Advantages. A Lesson From Socrates; Chastity and Offspring; Chastity and Virility; What the Sexual Instinct has Done for Man; Cure of Unchastity; Appendix in which 20 subjects are described. Price, 50 cents. Beautifully printed. Dr. S. A. Everett writes: "With all its immense advantages you make the desirability of a clean life manifest."

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lifts her readers to a higher level of thought, and enthuses them with her own lofty ideals. No one can read this work without being benefited and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy ladies and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect, and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

Send all orders to

RELIGIO-PHILOSOPHICAL JOURNAL
92-94 La Salle Street, Chicago.

BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Monism as Connecting Religion and Science. The Confession of Faith of a Man of Science. By Ernst Haeckel. Translated from the German by J. Gilchrist, M. A. B. Sc., Ph. D. London: Adam and Charles Black. New York: MacMillan & Co., 66 Fifth Avenue. 1894. Price, 80 cents.

The confession of faith made by Professor Ernst Haeckel, the distinguished German Naturalist, at Altenburg, on the seventy-fifth anniversary of the "Naturforschende Gesellschaft des Osterlandes," October 9, 1892, has now appeared in an English translation. How far the views advanced by Professor Haeckel will be acceptable to the general scientific mind is doubtful, but he is certainly to be congratulated on having the courage to publicly declare his convictions. No one can refuse to join in the sentiment with which he concludes his confession of faith: "May God, the Spirit of the Good, the Beautiful, and the true, be with us." Here we have the three great departments of Haeckel's monism,—monistic investigation of nature as knowledge of the true, monistic ethic as training for the good, monistic aesthetic as pursuit of the beautiful, by the harmonious and consistent cultivation of which "we effect at last the truly beatific union of religion and science, so painfully longed after by so many today."

There is little to be objected to in this statement, but when we look to the foundations on which it is based difficulties present themselves. We are told that God is everywhere, his spirit is in all things, and God may therefore be represented as "the infinitesimal sum of all natural forces, the sum of all atomic forces and all ether-vibrations." Haeckel thus adopts the idea of Giordano Bruno, who said: "There is one spirit in all things, and no body is so small that it does not contain a part of the divine substance whereby it is animated." This is a great truth, but it may be asked whether God is not something more than the motion. Surely this is not the monism of Spinoza, which the great poet of science, Goethe, so enthusiastically endorsed, and which Professor Haeckel himself speaks of as the most perfect monistic conception of God formed by a system of pantheism. To Spinoza, as to the great English idealist, Berkeley, God is an all-pervading entity, whose vitality is manifested in what we call the phenomena of nature and in the very ideas and actions of man himself.

Possibly this may be also the belief of the German naturalist, but if so we fail to discover it in his confession of faith. It is true that, according to his view, the present "order of the cosmos" arose by an orderly course of evolution from a primeval chaos. At the outset there was nothing in infinite space but a mobile elastic ether, the vibrating "substance" within which the primitive atoms were formed as "points of condensation." The monistic conception requires that spirit and material shall be regarded as inseparable, and they are said, indeed, by Haeckel to be inseparably combined in every atom. Hence the primeval infinite vibrating substance, that which at the outset alone existed, would seem to be identifiable with God. But here comes in an inconsistency which we can only ascribe to the essentially analytic spirit of the scientific mind at the present day. Instead of the atom being part of God, Haeckel speaks of it as "animated" by the divine spirit, and so also with the ether itself. Thus to him God appears to be, not universal nature, but the sum of atomic forces and ether-vibrations, which is equivalent to saying that God is the motion of the universe, that which animates it. Nevertheless we cannot suspect Haeckel of the error of identifying the divine with one part only of nature, although he does speak of God as a "divine power" or "moving spirit" within the cosmos. A duality lurks within his language although not in his thought, and the real inconsistency in the faith he proclaims is to be found in the following statement, that "all the wonderful phenomena of nature around us, organic as well as inorganic, are only various products of one and the same original force, various combinations of one and the same primitive matter. Ever more irresistibly is it borne in upon us that even the human soul is but an insignificant part of the all-embracing "world-soul"; just as the human body is only a small individual fraction of the great organized physical world."

From this language we might suppose that Professor Haeckel looks upon the universe as a vast organic existence having "body" and "soul." It would be a mistake to do so, however, unless, indeed, the organization of nature is regarded by him as the product of the evolutionary progress from chaos to the present "order of the cosmos." According to this view, God himself, at least as the "Spirit of the Good, the Beautiful, and the True," would be a product of evolution, and therefore he, like man, would be traceable back to simple matter and force. And this would seem to be, in reality, the conclusion of Haeckel's monism, which emphasizes in particular, "the essential unity of inorganic and organic nature, the latter having been evolved from the former only at a relatively late period." Thus nature was at the beginning inorganic, with all the consequences which this implies, consequences which cannot be got rid of by saying, that that monism belongs to the group of philosophical systems, the fundamental thought common to which is that "of the oneness of the cosmos, of the indissoluble connection between energy and matter, between mind and embodiment—or, as we may also say, between God and the world." Mind and God are realities of "organic" nature, and energy can be classed with them only by virtue of the same condition. But this condition is not provided by Haeckel's theory, and therefore his conclusions are not supported by the premises. It is true, as we have seen, that every atom is supposed by it to be, in some sense, animated, and that the primal ether was a vibrating "substance;" but that the theory does not require this substance to be organic even organized, is evident from the reference to the orderly course of evolution from "a primeval chaos to the present order of the cosmos." Chaos and order are merely the negative and positive aspects of a higher condition, the state of organic quiescence in which is neither chaos nor order, and which corresponds to the nirvana of ancient oriental philosophy. Such a condition requires the co-existence in nature of mind and substance as an organized living unity, and it is this unity which is essential to the evolution of mind and the involution of substance which has culminated in man with his marvellous attributes. Thus, the inorganic, instead of being the source of the organic, is merely an incident in the evolutionary progress of organic nature from the universal to the individual. This view alone justifies the conclusion that God is the Spirit of the Good, the Beautiful and the True, terms which really belong to man but which are the reflections of the attributes of the organized nature to which we apply the name God.

That Professor Haeckel should deny the truth of human immortality is consistent with his conception of the being of God. He allows the immortality of the atoms of our brain and of the "energies of our spirit," on the principle of the conservation of substance and the conservation of energy, but as to the idea of the immortality of the individual man, he speaks of it in a tone bordering on contempt. He says: "If any antiquated school of purely speculative psychology still continues to uphold this irrational dogma, the fact can only be regarded as a deplorable anachronism." This implies that all schools of non-purely speculative psychology are agreed in denying the doctrine of immortality. This is not the fact but if it were so what does it matter? The truth of the doctrine is not dependent on the dictum of psychologists or even of biologists. The discoveries which Haeckel refers to as of decisive importance for the settlement of the question—those with regard to the more minute occurrences in the process of fertilization—are not nearly so unfavorable to the dogma of immortality as he supposes. Professor Haeckel says "It is clearly against reason to assume an eternal and unending life for an individual phenomenon whose beginning in time we can determine to a hair's breadth, by direct observation." Apart from the fact that such direct observation is not applicable to the human individual, it may be objected that the so-called beginning is really a passing on from one generation to another in two streams of what is in itself immortal, but that the immortality of the individual depends on organic union of the two streams and the development of the organic unit thus formed. That immortality is at present largely a matter of faith to most persons cannot be denied, but the phenomena which the Society for Psychical Research are dealing with, to say nothing of those of Spiritualism

proper, are throwing light on a problem which cannot be settled by the scalpel of the atomist. Before reason can be appealed to as an infallible tribunal the actual facts have to be determined, and they cannot be determined by those who refuse even to consider the phenomena which may be expected to throw light on the subject, treating them without examination as either fraudulent or delusive.

MAGAZINES.

Little Men and Women for January abounds with holiday reading of a good kind for children between seven and eleven, from Mary E. Wilkins's "Jimmy Scarecrow," who finds a powerful friend in Santa Claus and a home at the North Pole, to "The Last of the Christmas Tree," a very fresh, original, little New-Year's tale by Helen A. Hawley. "A pretty New-Year Custom," by Margaret Spencer, describes the dainty fun in which little Washington children indulge on New-Year's day.—The New-Year number of Babyland is fully capable of entertaining a million babies and their mothers. It opens with the pretty tale of "The New-Year Bird," and there is also another bit of a story sure to be popular in the nursery, "The Parlor Cow." The "Nimble Pennies" by Boz, intended as lead pencil play for little fingers, evolves a very queer and amusing beast. 50 cents a year, 5 cents a number. Little Men and Women \$1 a year, 10 cents a number. Alpha Publishing House, Boston, Mass.—The Pansy for January is as usual full of good reading stories by those delightful writers, "Pansy" and Margaret Sidney's articles on Professor Asa Gray, and the Poet Holmes' Roman history paper and a description of the "Heron and his kinsfolk" with the various interesting departments and excellent illustrations. Lathrop Publishing Co., Boston, Mass. \$1 per year.—The Mayflower, the leading floral magazine of this country gives a large amount

of interesting and instructive reading in the January number. Its colored frontispiece of "Nasturtiums" is an artistic gem. The opening illustrated poem "A Song for the New Year" is the first of a series to be given with each number through the coming year. No flower lover should be without this magazine. Mayflower Publishing Co., Floral Park, N. Y., 50 cents per year.

Ayer's
WAS
THE ONLY
Sarsaparilla

ADMITTED AT



THE
World's Fair.
GET
The Best.

"The Progress of Evolutionary Thought."

The Opening Address by
B. F. UNDERWOOD, the Chairman,
before the Congress of Evolution held in Chicago
September 28th, 29th and 30th. Price, 6 cents. For
sale at the office of THE JOURNAL.

Annales des Sciences Psychiques.

Recueil d'observations et d'expériences

PARAISANT TOUS LES DEUX MOIS

Dirigé par le Dr. DARIEX

CINQUIEME ANNEE, 1895

Les *Annales des Sciences psychiques*, dont le plan et le but sont tout à fait nouveaux, paraissent tous les deux mois depuis le 15 janvier 1891. Chaque livraison forme un cahier de quatre feuilles in-8° carré, de 64 pages, renferme sous une couverture.

Elles rapportent, avec force preuves à l'appui, toutes les observations sérieuses qui leur sont adressées, relativement aux faits soi-disant occultes, de télépathie, de lucidité, de pressentiments, de mouvements d'objets, d'apparitions objectives.

En dehors de ces recueils de faits, sont publiés des documents et discussions sur les bonnes conditions pour observer et expérimenter, des analyses, des bibliographies, des critiques, etc.

Abonnements, un an, du 15 janvier, 12 francs; la livraison, 2 fr. 50

Revue Philosophique

DE LA FRANCE & DE L'ETRANGER

Dirigée par TH. RIBOT, Professeur au Collège de France

VINGTIEME ANNEE, 1895

La REVUE PHILOSOPHIQUE paraît tous les mois, par livraisons de 7 à 8 feuilles grand in-8°, et forme ainsi à la fin de chaque année deux forts volumes d'environ 680 pages chacun.

CHACQUE NUMERO DE LA REVUE PHILOSOPHIQUE CONTIENT:

1° Plusieurs articles de fond; 2° des analyses et comptes rendus des nouveaux ouvrages philosophiques français et étrangers; 3° un compte rendu, aussi complet que possible, des publications périodiques de l'étranger pour tout ce qui concerne la philosophie; 4° des notes, documents, observations, pouvant servir de matériaux ou donner lieu à des vues nouvelles.

PRIX D'ABONNEMENT:

Un an, pour Paris, 30 francs. — Pour les départements et l'étranger, 33 francs.

La livraison..... 3 francs.

Les années écoulées se vendent séparément 30 francs et par livraisons de 3 francs.

Vingtième table des matières contenues dans les douze premières années (1876-1887), 3 fr.

La REVUE PHILOSOPHIQUE n'est l'organe d'aucune secte, d'aucune école en particulier. Tous les articles sont signés et chaque auteur est seul responsable de son opinion. Sans professer un culte aveugle et exclusif pour l'expérience, la direction bien persuadée que rien de solide ne s'est fondé sans cet appui, lui fait la plus large part et n'accepte aucun travail qui la dédaigne.

Elle ne néglige aucune partie de la philosophie, tout en s'attachant cependant à celles qui, par leur caractère de précision relative, offrent moins de prise aux équivoques et sont plus propres à rallier toutes les écoles. La psychologie, avec ses auxiliaires indispensables, l'anatomie et la physiologie du système nerveux, la pathologie mentale, la psychologie des races inférieures et des animaux, l'anthropologie; la logique deductive et inductive; les théories générales fondées sur les découvertes scientifiques, tels sont les principaux sujets dont elle entretient le public.

En un mot, par la variété de ses articles et par l'abondance de ses renseignements, elle donne un tableau complet du mouvement philosophique et scientifique en Europe.

Aussi a-t-elle sa place marquée dans les bibliothèques des professeurs et de ceux qui se destinent à l'enseignement de la philosophie et des sciences ou qui s'intéressent au développement du mouvement scientifique.

On s'abonne sans frais à la Librairie FELIX ALCAN, 108 Boulevard St. Germain Paris, dans tous les bureaux de poste de la France et de l'Union postale et chez les libraires.

MRS. WILLIAMS, THE MATERIAL-IZING MEDIUM.

The New York Recorder of January 21st, contains a report of a séance given by Mrs. M. E. Williams at 232 West 46th street, New York City. The report which is by an anonymous writer is headed "Spiritualistic Tests." Mrs. Williams, the medium, does wonderful things in a wonderful way "Her Surprising Manifestations," etc. The following named persons certified to the "genuineness of the manifestations occurring at the above séance which was given under such test conditions as seemed to preclude the possibility of fraud:" Mrs. L. Nichols. W. Pilkington, John F. Clarke, Mrs. J. Franklin Clarke, Mrs. John Anderson, Elia Norraikow, J. M'Lean, John W. Free, M. E. Free, E. P. Bloche, Thomas S. Smith, Henry J. Newton, Chas. P. Cocks, Mrs. Jennie Potter, Mrs. K. Stern, Olivia F. Shepard, F. W. Regas, Cromwell G. Macy, Jr., Melville C. Smith, Lester A. Chittenden, John J. Jennings, John Haz- elrigg.

The report says: "The séance broke up leaving the faithful satisfied and the skeptical mystified."

"All the spectators were reputable and well-known citizens. Few were professed believers in Spiritualism. Many were open skeptics. Their presence was requested by card. They were asked to form themselves into a committee to sit in judgment on Mrs. Williams and settle the doubts that had arisen as to her mediumship.

The cards of invitation were eagerly accepted, even by those who expected and possibly hoped to see a failure. As to the writer, he went there with a thoroughly unbiased mind. He neither accepted nor rejected. In spiritualistic matters he was merely an agnostic. Before the evening was over his no-faith had received a severe shock.

Mrs. Williams began by placing herself in the hands of a committee of ladies, headed by Mrs. H. J. Newton and the Countess Norraikow. They made a thorough search of the room in which the séance was to take place. Then they withdrew with her to another room. Here she disrobed in their presence, and submitted to a minute personal investigation to demonstrate that she had not concealed about her any of the masks, wigs, etc., which it was charged she had used abroad.

While in the hands of these ladies the writer was invited to make another examination of the room. This was done so carefully that even the carpets were lifted and the walls sounded. Everything was as it should be. Then the audience were seated. Mrs. Williams reappeared. In a short speech she referred mildly to the newspaper and other reports that had sought to discredit her. Her guides, she said, had forbidden her to take any active steps in the matter, but they had promised to aid her to vindicate her pretensions.

The first tests were personal. Names and incidents in the past lives of members of the audience came trippingly from her lips. As to the writer, she showed an uncanny knowledge of certain of his antecedents that sent a shiver down his back and prepared him for what was to come. At last she cried: "That power has gone from me."

Then she sat on a chair placed against the wall. The curtains were drawn round her and the lights lowered. To ward off any suspicion of collusion in what followed it might as well be said right here that the only door leading to the room was completely blocked by the chairs of the investigating committee. No one could have either come in or gone out without detection.

First, the sound of voices was heard. Then forms began to appear. Out they came, male and female, young and old, short and tall, fat and thin. Some had nothing on save a sheet, some were in full evening dress. They called to friends in the audience, who went up and spoke to them and returned apparently satisfied that they had seen and conversed with the spirits of the loved and lost. The weird

show reached its culmination when Little Brighteyes, a child hardly a quarter the size of the medium, came out in a good light and seated herself in a small rocking-chair. Like a little baby she rocked herself and crooned to the music. Suddenly, in full view of the audience, she slipped from the chair, and instead of returning to the cabinet grew smaller and smaller, till nothing was left but a trembling spot of white on the carpet. This finally went out. The writer confesses that the chill in his back now took on an icy tinge. But, being hemmed in, he had had to stay and pretend he liked it. Fresh spots on the carpet now began to appear. In face of the steady stare of thirty pairs of eyes, these grew larger and higher, swaying from side to side like columns of white vapor, till they finally took definite shape as men or women. In one instance two friends vanished through the carpet as a gentleman was speaking to them. He stooped over them, astonished, as they grew less and less, their voices growing weaker and weaker, till, with a faint sigh, they were gone."

We reprint the above (without comment) though the writer's name is not given, the more readily because of our references to the report of Mrs. Williams' séance in Paris.

THE JOURNAL AS AN ADVERTISING MEDIUM.

The following unsolicited letter just received explains itself:

Office of T. C. Best & Co.,
Patent Steam Boilers, Engines, and
Water Heaters, 243 W. North Av.
Chicago, Oct. 15, 1894.

Mr. B. F. Underwood, Editor THE JOURNAL.

Dear Sir: A short time ago we were induced to give THE JOURNAL an advertisement, although doubtful of its being of any value to us, for we believed the people among whom it circulates were not of the class that would be likely to buy anything in our line, or even ask for catalogues.

We must say that we are having a gratifying disappointment, for requests for catalogues are coming in, and we are encouraged to expect some sales through this means of introduction to probable customers—all we could hope for from an advertisement in any paper.

Yours respectfully,

T. C. BEST & Co.

IN MEMORIAM.

Mrs. Margaret Tyner, of Flatonia, Texas, passed away from this early life at her home on January 12th, 1895. Mrs. Tyner, Margaret Prewitt, was born in Edinburgh, Indiana, on the 5th of September, 1829; at the age of twenty, she was married to R. N. Tyner of the same state. Shortly after their marriage, they emigrated to the State of Texas, where they have lived for nearly forty years with the exception of about ten years during which they lived in the Republic of Mexico; for the last twenty years they have resided in Flatonia.

Mrs. Tyner was the mother of three children, all of whom preceded her to the spirit-land. She was during almost her whole life an earnest Spiritualist, and in her life exemplified its highest teachings; pure and noble in character, but simple and unassuming as a child, she was universally beloved; she was the friend and counsellor of all, especially of the sad and sorrowing, the weak and erring, and her kindly heart took in the world in its sympathy. She had been a subscriber to THE RELIGIO-PHILOSOPHICAL JOURNAL for about twenty years. She died as she lived, an ardent Spiritualist, with an absolute assurance of the truth of immortality. She leaves behind her a husband, who sorrows but not as without hope but with an assurance that before many years have passed he will join her in the home beyond.

A FRIEND.

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured of dyspepsia.

Ayers Cherry Pectoral is known by its works. The experience of half a century proves that no other preparation of the kind stops coughing and allays irritation of the throat and bronchial tubes so promptly and effectually as this.

When the scalp is atrophied, or shiny-bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tired remedy.

CLAIRVOYANT EXAMINATION FREE.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age.
Address, DR. E. F. BUTTERFIELD,
Syracuse, N. Y.

One of my children had a very bad discharge from the nose. Physicians prescribed without benefit. After using Ely's Cream Balm a short time the disease was cured.—A. O. Cary, Corning, N. Y.



CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy and ethics. J. D. SHAW, Editor and Proprietor, Waco, Texas. Terms, \$1.50 a year.

THE COSMIC ETHER AND ITS PROBLEMS.

The Invisible Actuator of The World of Matter and Life.

—BY—
B. B. LEWIS.

This volume gives the author's views of "the infinite ether, that unseen monarch who holds all matter in the hollow of an almighty hand," of the nature of matter and the powerful physical agencies associated with it, the operation of electricity in the ether, as seen in the aurora, the comets and the solar corona, the phenomena of heat radiation upon the solar surface. It is an exceedingly interesting account of the nature of ether and its relation to matter, told in a manner to interest alike the scientific thinker and the unscientific reader.

Bound in cloth, price, \$1.00; postage, eight cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

DR. GREER'S Pabulum of Life

—OR— Mind Force.

PABULUM OF LIFE OR MIND FORCE electrifies and illuminates the mind, restores lost harmony and lost vitality.

Pabulum of Life is in no case a medicine, but a metaphysical nutrimental and life-generator of great power.

Pabulum of Life is a new creation and divine inspiration, and will purify the moral and spiritual nature of man.

Pabulum of Life will increase the vital force stimulate the mind to action, awake the slumbering faculties of the soul, and re-vitalize the whole being.

Pabulum of Life contains a spirit essence or Nutriment of great power. For instance, every time a dose is taken, the person, whether sickly or healthy will gain in proportion a certain amount of natural force or energizing power.

Furthermore, it clears the intellect, and invigorates the mental faculties, and how it does all this, and even more, is a mystery, which no science can explain, excepting on the grounds of electrical vital action, resulting from the absorption of a new combination of elements, or force generated and diffused throughout the constitution.

Pabulum of Life is exclusively derived from the active principle of the herb of the field, the flowers of the forest, and the leaves of the trees, and harmoniously compounded at our laboratory.

Pabulum of Life is palatable and pleasant, harmless as the dew drop, of eminent utility, and for generating a general inward vital energy, is without example in the whole domain of medicine.

Pabulum of Life is equally adapted for all persons, male or female, and is especially adapted to persons of frail constitution, or where there is a loss of nerve or vital force.

It will animate the weak and weary, invigorate the young, and rejuvenate the old.

Pabulum of Life is a condensed combination of crystallized essence or force and must be attenuated or diluted in about FIFTEEN times ITS BULK OF WATER, and may be taken as often as three times a day.

Trial package by mail \$1.00. Prepared only by

DR. R. GREER,

127 La Salle St., Chicago, Ill.

A TALE OF TWO NATIONS.



A Wonderful Book!

A Story of Absorbing Interest!

Fascinating and Instructive!

It is the . . .

UNCLE TOM'S CABIN

. . . of the . . .

FINANCIAL REVOLUTION.

It points a great moral that must sooner or later be realized by every Patriotic American Citizen. Read it for the sake of Home and Country. Sent postpaid on receipt of price—25 cents. Office of THE JOURNAL.

LIGHT:

A Weekly Journal of Psychical, Occult and Metaphysical Research.

All orders for the paper should be addressed to the Manager; all communications to the Editor. Price 2d. per copy; 10s. 10d. per annum.

Office, 2, Duke St., Adelphi W. C., London, England

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. B. G. ECCLES.

"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR.

Price, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1866-1877, S. S. JONES.
Editor 1877-1892, John C. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

Advertising Rates, 20 cents per Agate line.
Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Any obtainable book may be ordered from the office of THE JOURNAL.

B. F. Underwood is open to applications for lectures within twelve hours' ride of Chicago.

Orders for "Mollie Fancher, the Brooklyn Enigma," by Judge Dailey, may be sent to this office. Price \$1.50 per copy.

A few copies of "The Heroines of Free-thought," by Sara A. Underwood, a handsomely bound volume of 327 pages, is for sale at this office. It includes biographic and character sketches of Madame Roland, Mary Wollstonecraft Goodwin, Mary Shelley, George Sand, Harriet Martineau, Frances Wright, Emma Martin, Margaret Choppellsmith, Ernestine L. Rose, Frances Power Cobbe and George Eliot. This volume which has up to this time sold for \$1.75 is offered for \$1.25, postage included.

Rev. B. A. C. Stephens, St. Joseph, Missouri, writes: Mrs. Catherine P. Huxley passed to the higher life December 80, 1894, in the 72d year of her age. Her maiden name was Salis. She was born in Albarg, Vermont. She moved to the State of Illinois in 1840, and later came to St. Joseph, Mo., where she lived until her transition. She was married to P. A. Huxley, formerly a hotel-keeper of this city. Mrs. Huxley was born and raised in the Universalist faith, but later became a materialist. Three years afterwards she became a convert to Spiritualism, in which knowledge she rejoiced for over thirty years. She was a subscriber to THE RELIGIO-PHILOSOPHICAL JOURNAL for many years. She was of a modest, retiring disposition. During the last few years of her earth-life there was a great unfoldment of her spiritual nature. The approving presence of her gentle spirit was recognized by the mediums at the funeral services held by her remains on New Year's day.

Karl Crolly, Pleasantville, N. Y., writes: While the science of the petrified remains of plants has without any doubt established evolution on the strictest scientific basis, it has also shown that evolution

has not been on one consecutive line, but that different species have been evolved at the same time from different points from lower to higher forms and have passed away to make room for the evolution of other species. In the light of this it is not to be wondered at, that scientists have in vain been looking for the missing link guided by the mistaken notion of current theories of evolution. There never was a missing link in the sense it has been proposed, that is, a full sized, developed man with some features of the brute. The discovery of the pygmies in Africa, Polynesia, and Italian pygmies or nanocephales coupled with the recent archaeological discoveries of Koellmann now show, that our existing races of man had a precursor in a subspecies of the pygmy race. And it is clearly pointed out by these discoveries, that the missing link will have to be looked for in a diminutive being, which had its own starting point on the evolutionary scale.

Mrs. Maud Ballington Booth carried her audience by storm at Central Music Hall, Chicago, the other evening, in talking of the successful work of the Salvation Army in reclaiming those unfortunates generally thought to be beyond religions or moral influence. She said: "Our work is known, thank God: and I think it will be acknowledged by all who are acquainted with the Salvation Army that we are nothing if not practical. We believe in working where work is needed. We believe in going down into the dark places, in going wherever there is need and sorrow. It is there we believe we should go with aid and comfort. We believe in reaching down, not only for the poor, fallen women, not only for the poor girls who are homeless and friendless. We believe in going after the fallen men as well, carrying to all practical assistance and the good tidings of salvation. To all these we go not only with a message, not only to tell them that we are sorry, not merely with a plan for something better or a scheme for work; the Salvation Army goes with something firmer, with something to take their feet out of the guagmire of sin and sorrow and place them on the firmer ground. We go with love and sympathy and with a firm, unshaken belief in humanity." Mrs. Booth then took up the question of sending young women into the dives and saloons, and asserted that it was just as safe and proper to send the girls to such places as the older women. Not one case had ever been known of evil befalling the young women who worked in the slums and dives. The sum of \$3,000 in cash and pledges was contributed to found and sustain a home for unfortunates in Chicago.

A POSTPONED FREEDOM.

By MIRIAM WHEELER.

Mrs. Arnold had suffered for many years from an incurable disease which baffled all the physicians in the town in which she resided. It had insidiously attacked her organism at a time when any ordinary observer would unhesitatingly have marked her as one of the few fortunate women whom the pains and trials of life had not robbed of good health and fair looks, and who was likely to wear the white aureole of age.

But in the prime of life Mrs. Arnold's rosy cheeks became suddenly pale, and a weary struggle began with the unnamed messenger of death. No expense was spared to sustain the siege, for Mrs. Arnold had risen with the full tide of her husband's prosperity. Every day some doctor looked upon the fading, failing invalid and though not one of them could

diagnose the case, all could prognosticate the end.

Perhaps the simple faith which prompted her to swallow a continuous rill of physic did more to retard the progress of the foe than any other thing. "The doctor has changed my medicine, now I shall get on a bit," she would say to any chance visitor. "This is the bottle, take a drop, don't be afraid. It will do you good. You do not care for it; well, put it down. I think he is a clever man; he never says anything, but he just sits and studies my case. Sometimes he is here an hour or more and then he goes away."

But time passed, and such change as there was did not seem to be for the better. Her husband and children had grown accustomed to the sight of her sickness, while hourly the burden of it grew more unbearable to her fettered spirit. Prisoned within the walls of the heavy mansion into which wealth had drifted them, the only escapes were in looking forward through the gate of death, and in passing backward through the doors of memory to the freedom of a girlhood spent in the calm country. For she could not read or write well and had not come of a scholarly stock. It was reported that her father, a farmer and Methodist, had opened his sermon at the little meeting-house one Sunday night, with the words, "I thank the Lord I b'aint n'edicated."

And he was the proximate cause of Mrs. Arnold's similar gratitude. She had, however, only one regret, being quite unconscious of what she missed by so many outlooks on life being darkened for her by ignorance. This discontent was that she had not been permitted to learn to model wax flowers with the friend of her youth, Lizzie Piper. The accomplishment then so much in fashion had been regarded as a frivolity and useless art by Mrs. Arnold's mother, and as little short of a blasphemy by her father.

"God Almighty makes flowers well enough," said he, "you can't improve on 'em. Lizzie Piper's fat cabbage roses takes her hours to make and has no sort of smell, let alone they cannot stand the sun, which the old pink monthly in the back garden puts out many flowers every day fresh with dew and scented something like. Get a little honest work, lass, and let the trumpery be."

And Mrs. Arnold had sighed but submitted, and the sigh had echoed at intervals during her life, for the one undeveloped power she consciously possessed. She did not dream of gratifying herself now in the face of her husband's stern denunciation of Lizzie Piper's work as "waste of wax." Her deceits were many but always for the benefit of her children; in avoiding for them the tyranny of the father's despotic rule. But it became the subject of her thoughts waking and dreaming, the thwarted ambition of her existence, the point in which her life had failed. She brooded over it, with a feeling of injury, and with a vague indignation against fate, which her more serious troubles failed to arouse in her. This was not revealed to her family, though occasionally she opened her heart to a neighbor. It only caused a fitful fretfulness which was accepted by people as a necessary attendant of the mysterious complaint which had wrought the many other changes in Mrs. Arnold. Yet in time the irritability ceased and the idea becoming associated with her idea of heaven, possessed her more as a hope and less as a regret. And then she became resigned to the parting she felt instinctively was near at hand. She had not particularly strong affections. Her marriage had been the result of an advertisement in the matrimonial columns of a country paper, and her husband had inspired her with fear

rather than love. The children resented him, and their mother regarded them with curiosity and distrust. They had been trained to look upon her as an inferior being. Their father's oft repeated advice to his sons had been:

"When you have wives keep them under, boys, keep them under."

And his example had enforced his precept.

It was scarcely to be wondered at if Mrs. Arnold had not any wish to live.

"Tell the lads not to pray for me," she said to her daughter one morning, "they will keep me on hand. I do get so tired of lying here, and John prays so powerfully."

Next day the doctor paid his customary visit.

"I have got some new pills for you," he said, "you will be better for them you will find."

He had a well controlled stammer which amused Miss Arnold who showed him to the door, and returned laughing.

"Cheer up, ma," said she, "this homopathic doctor takes quite a bright view, you must not give way."

For her mother lay back on the pillow with a strange dew upon her white face and a far seeing look in her eyes.

"Lift me up, Alice," said Mrs. Arnold, "lift me up, it has come—open the window; I am dying. I am going to make wax flowers along with Lizzie Piper. Tell your pa—that—"

What the message was no one ever knew. Miss Arnold ran to recall the doctor and to fetch her father, and while she was absent the end came.

Perhaps the youngest boy, the scapegrace of the family, missed her most for she had shielded him oftenest from Mr. Arnold's coarse anger.

"Ma's gone," he blubbered to a caller who came to condole the day after the funeral. "Ma's gone. She died, you'd never have thought it after these years she's been ill. We got the Rev. Dakin to bury her. I guessed ma would rather he'd have buried her nor anybody else, and I guessed he'd rather have buried ma than what he would have buried any one else. I put some beautiful wax violets into her coffin. She was always fond of flowers and the wreaths of china flowers sent by all the departments of pa's shop were lovely. We had them chained down so nobody can't steal 'em off the grave."

"Yes," said Miss Arnold, "don't cry, Dick. Ma's faith was firm at the last. We must all dwell on that."

"I wish," said the eldest son, an overfed underbred youth, "I wish ma had kept her mind more on gawd, and less on flowers. I didn't know she was going to went, or I would have stayed home to have a word of prayer with her."

"She died quite as well without it," said Miss Arnold tartly, as she dried her handkerchief by the fire, "and for my part I like to think of ma making wax flowers."

Awarded
Highest Honors—World's Fair.

•DR•

PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

THE RELIGIOUS AND PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, FEB. 9, 1895.

NEW SERIES—VOL. 5, NO. 38

Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

HUMAN BEAUTY AND PHYSIOGNOMY.

By ANNA OLCOTT COMMELIN.

"Beauty itself doth of itself persuade
The eyes of men without an orator."

—Lucrece.

There is an old and familiar adage, which has long been in circulation, that "beauty is but skin deep," the truth of which the writer wishes to contest, and also to maintain, very stoutly, a contrary opinion. There are, indeed, some utilitarian people who, like the Yankee when he visited Niagara and saw only a "waste of water," decry and depreciate beauty in the human countenance and form. But all who enjoy it in nature or art must also be elevated by its manifestation in "man, the noblest work of God." It is as great a power in the world as intellect or wealth, and its possession must bring to its owner as much joy or sorrow, according to circumstances, as great genius, signal talents, or material riches may do, and also obligations with it, as much as those possessions do to their owners. "If eyes were made for seeing, then beauty is its own excuse for being," and the love of it and the delight in looking upon it is inherent in all who are endowed with any innate sense of it whatever.

There is absolutely no true beauty in a human face or form without some internal correspondence, some quality of heart or mind in keeping with it, although these attributes may be latent only, and not discovered on hasty acquaintance. Even the hand bears witness to this truth, expressing strength or refinement or other traits. If a countenance betrays to the student of human nature a quality which is unworthy, by so much is that face lacking in the elements of true beauty. Sometimes faces are seen with very fine points in them which indicate exceptional endowments, but which on careful study or under different conditions, show latent qualities of evil, when the whole aspect is changed, and another personality is seen in the same organization, and we can think only of Dr. Jekyll and Mr. Hyde. But this also proves the truth of my statement that there is no real beauty without some intrinsic qualities underlying which have correspondence with it, although the ill ones may be seen in the same physiognomy, and by so much, less or more as they are slight or marked, detract from it.

Absolute beauty of face and form require, in the former, refinement of features, pleasing coloring, and above all, noble or winning expression of character, and in the latter harmony of proportion. These are not accidental, but denote hereditary or acquired traits. Even a fine complexion, which may be possessed without other beauty, means something, as the health of which it is the exponent in itself a charm and it is also an outward sign of

inward conditions affecting mentality. "Her pure and eloquent blood glowed in her cheeks until it seemed her body thought." The blood which mantles on the face is a wonderful example of the telegraphy of brain and nerve, which, at a word, sends the rich color into the maiden's cheek.

But complexion alone does not make perfect beauty, for it may exist in union with ill features and in countenances devoid of expression, while there are faces possessing no regularity in formation and no bloom or exquisite whiteness of skin, but in which the soul has ennobled and transfigured all, and these bear witness to its triumph over material conditions. Some are born with greater development of spirit than others, and this is seen in the faces of infants and children, while the latter may show its growth later in life.

In looking over many portraits of female loveliness, the face of Isabella, Queen of Edward Second of England, arrests the attention by its surpassing beauty. The large, full eyes, with their drooping lashes, express depth of feeling and sensibility, the chiselled features refinement, and the mouth delicacy and sweetness. One would choose this face from among many noted beauties, and linger over it, and return to it again and again. This child-wife, wedded at thirteen, displayed for many years, traits of character in keeping with the matchless beauty of her face. But plunged into the gravest troubles of state, thus early with the cares of a family, and the constant anxieties from which she was not shielded, but which were forced on her by her unworthy consort, what wonder is it that her mental powers gave way in the fierce conflict? A tribute to her gentle nature was manifest in the pardon which the king gave to those who had taken arms against him, as it was "through the prayer of his dearest companion, Queen Isabella," and that from her son is also of interest, when later, he issues a mandate concerning the "body of his dearest mother."

The face of Catherine of Arragon, is an attractive one, and expresses the qualities of strength, feeling, and dignity, which she displayed in her appeal to her brutal husband. The fidelity of character was in her, although the object of it did not deserve her loyalty. "Faithful until death," her last words to the faithless Henry were, "mine eyes desire you above all things." Selecting a few more instances, the faces of Madame Roland and Charlotte Corday are examples of beauty without and within. That of Madame Roland shows fine features, exaltation of expression, full eyes, and resolute mouth and chin. Her character is well known, historically, to have been in keeping with her face. The countenance of Charlotte Corday is a fascinating one. Those speaking eyes must have been marvellously lit with patriotism and the hope of salvation for her country to the very verge of madness. Compare either of these faces with that of the world-renowned beauty, Mary of Scotland. The latter possessed perfection of features and delicacy of outline, which express corresponding mental traits, and the woman who wrote,

"O Domine Deus! speravi in te;
O Cara mi Jesu! nunc libera me!"

had religious feeling and poetic sensibility. But her

face lacks the strength and nobility of expression which is seen in the physiognomy of Madame Roland and in that of Queen Louise of Prussia, who, with less of absolute beauty of feature, is regal, majestic, and forms a noble picture of womanhood.

In the Book of Beauty, which was edited by the Countess of Blessington, there is a picture of Queen Victoria in youth. The face has the charm of its years, and the neck and arms are fine and symmetrical, which indicate refinement of organization. The face is pleasing, while it expresses no commanding or regal qualities. In this respect it is the antithesis of that of Elizabeth of England. The latter shows the character of the great sovereign, resolute, proud and haughty, but her face is lacking in the womanly qualities which the former possesses. The physiognomy of the Empress Josephine shows something of the Creole softness which renders it easy to understand the saying of Napoleon that the "applause of the French people sounded sweet to him as the voice of Josephine," but her face is neither a beautiful nor a reliable one. That of Madame Recamier is much more so, much more expressive, too, of the fascination which won her so many friends, joined to greater integrity of character.

The face of Robert Burns is very noble in its manly beauty, with intellect enthroned on the brow, strength and fineness in the features, and poetic fire in the eyes. It is a face suited to be the exponent of a rare and great soul, and symbolizes, outwardly, the genius within. That the life of Robert Burns was imperfect shows that some qualities in him were not developed on earth, which may hereafter blossom into beauty, for, in this world, few are symmetrically rounded, and we are, many of us, but "fragments of diviner things." But with such wretched environment as was that of Burns, in early life, we may well agree with Hawthorne in honoring him for what successes he achieved over temptations, as well as for his later efforts at reparation of the early errors of ignorance, all of which are in keeping with the frankness and goodness of his face, for it is one of which we must think, "such harmony is in immortal souls." In conclusion, the thought of Savonarola is most fitting that "creatures are beautiful in proportion as they approximate to the beauty of their Creator, and perfection of bodily form is relative to beauty of intellect."

WHAT DO WE KNOW?

By JUDGE A. N. WATERMAN.

Knowledge is of two kinds: that which is the result of observations made by the senses, and that which exists by virtue of the constitution of the mind itself. The first is conditional, limited; dependent upon the accuracy of the impression received and conveyed by the senses. The second is a perception by the mind of conditions necessarily surrounding it; a part of the nature of things.

The first while, strictly speaking, never passing the stage of impression and belief, may nevertheless be termed limited knowledge.

The certitude of the second is absolute. As we look upon a group of men, the sense of sight may

convey to the mind the impression that there are six only before us.

Now from a variety of causes the senses may not have correctly noted the actual fact; we believe that there are but six men in the group; it is possible that in reality there are seven. The knowledge of the matter we have is that the senses have conveyed to us the impression that there are only six; we say and truthfully that we saw but six; our absolute knowledge is that we are conscious of seeing but six.

The senses of all men are imperfect; those of some are better than others, but imperfection is the unvarying rule: to it there are no exceptions. We call to the aid of the senses, many things: microscopes and telescopes, audiphone and telephone, yet aid the senses as we may, we never approach to anything like perfect seeing, hearing, tasting, smelling or feeling.

Looking up in the sky above we behold a thousand stars, but nothing of the tremendous activities there existing. If our vision were perfect we should see spread out before us countless worlds, innumerable seas, continents, hills, mountains, plains and valleys, green fields and flowers, forest and stream, the approach of winter, the coming of summer, seed time and harvest, growth and decay, life and death commingling, moving and marching on in that eternal evolution which is the law of the universe.

What are the events of this world to the myriad dramas enacted in the millions of earths before, yet all unseen of us.

If sight did not fail, we might look into the houses and study the lives of dwellers there, more freely than we can the doings of those who live upon our own globe.

And what know we of it? who understands aught of the ultimate constitution of matter? who has seen any of the invisible atoms that, forever whirling, compose all the things that impress the senses. Not one. Nor can we implicitly trust the evidence of our senses.

The most conspicuous of all phenomena is the daily march of the sun. Taught by this glorious spectacle, blessed or burned by its daily heat, lighted from youth to age by the rays it cast upon the earth; in all time a majority of mankind, accepting the obvious lesson thus given, have believed that each day it revolves about our planet. A few, basing their belief upon other evidence and most careful thought reject the common impression.

Science, dealing as for the most part it does, with the observation of the senses only, necessarily holds all its opinions in abeyance, ready to change and to abandon any and every conviction it has whenever more extended and more complete investigation shall show that its present convictions are wrong.

It confesses that at the most it knows only a few of the laws which govern the conduct of matter and something of the history of the processes through which substance has come to wear its present form and present its present appearance. It acknowledges that it has only beliefs held upon imperfect observation; tested by such methods as are known to and available by it; from which, such reasonable degree of certainty has been deduced, that its conclusions are spoken of as knowledge; but of the ultimate constitution of matter, as the impelling cause of force it knows nothing. For all mankind there is in respect to all information that comes to the mind only through the medium of the senses; that which is readily accepted because it seems probable, and that doubted because it appears improbable.

In the main, things are probable which are in accordance with what we have been accustomed to see or hear of from what we deem reliable sources; the improbable is largely that to which we are unaccustomed, or is opposed to the laws of matter and force which we have learned to believe in.

The African monarch who disbelieved Mungo Park's story that in his country the surface of rivers and lakes often became so hard that wagons and animals passed over them without getting wet, acted in a perfectly scientific manner. He had no knowl-

edge or observation of ice, and why should he credit a tale so contrary to his experience.

The story is useful as an illustration of the fact that it does not do to be too sure that the laws deduced from our observation of nature cover her whole realm. A gentleman looking at his wife's canary said: "Why does the bird twitter his mouth for a moment after he has finished his song?" "I never saw anything of the kind," she replied. "There," he exclaimed, "do you not see that twitter still made as if singing?" he asked. "But he is still singing," she answered. And so the bird was; but the notes with which it finished its song were so high that they were inaudible to the husband, although perfectly heard by the wife. Who knows "The harmony of the spheres" is a mere poetic effusion? There may be beings whose senses enable them to hear the "music of the stars."

We know that many animals perceive and distinguish colors that for us have no existence; and we also know that the senses may be cultivated, strengthened and made more keen. The ordinary ear does not recognize a distinction in the pitch of musical notes of less than half a tone, while persons whose hearing has been trained easily distinguish quarter tones; but no amount of training ever brings one into a complete perception of even the smallest portion of the world of matter by which we are surrounded. Man is always an indescribable distance from the absolute reality of things. Thus whether we look out upon the vastness of the universe or inward toward the minuteness of its parts, upon the stupendous monuments of systems or the infinitesimal spat. within which countless myriads of living creatures move and die; we find on every hand realms concerning which our senses give us little or no information, and are forced to the conclusion that sense perception can never give to man a perfect understanding of any part of the material world.

The teachings of science, great as they are, bring a realization of the fact that the knowledge we have of the universe is but a glimpse of the real truth in respect to it; that there will never come a time in which the realm of sense perception will be more than a groper, crawling slowly along with the feeble light given by organs seemingly designed to enable man to live and to suggest to him thoughts; but not to open up the realities of being or the source of the consciousness that enables him to think and to perceive.

The discoveries of modern days, the research and learning from the time of Copernicus to the present, instead of bringing the actual universe nearer to the comprehension of man, have served to put it farther off. For the Greeks and Hebrews to whom the world was a land lying mainly along, beside and near to one sea, the Mediterranean. Media terrae, in the middle of the earth; creation was not so large as to excite awe or seem beyond the grasp of the understanding. They talked of four elements, fire, earth, air and water. Elementary substances are for us very different things, but the real nature of any of them we fathom no more than did the Greek the nature of fire.

Whether the facts that come through the senses into the mind be many or few, they are of value and they serve as the basis of knowledge only because of the faculties of the mind that enable us to reason concerning such truths and therefrom to form opinions and beliefs.

In the realm with which science deals there are no such things as opinions or beliefs; they are purely mental creations; based so far as they relate to matter and force, largely upon observation of the senses, yet neither matter or force. The mind is a tribunal sitting in judgment upon the evidence of the senses, hearing the report they bring, listening to their tale, examining and re-examining these witnesses, bringing to bear upon its conclusions all that in all time it has learned and basing its decision not only upon the learning thus acquired, the testimony thus given but upon laws which by virtue of qualities inherent in the nature of mind itself it is able to perceive are part of the constitution of things.

The judgment thus arrived at is not always right; the evidence stated by the senses is not always truth, their observation is often imperfect and their report incorrect, but the truth remains that but for the mind there would be no consideration and no judgment. The fact that we possess the power to make this judgment is part of our absolute knowledge. All absolute knowledge is a purely mental conception; a perception by the mind of inevitable condition; an understanding of eternal and infinite verities.

Truth is the thing which is. Not necessarily the thing as observed. Not the impression made upon the senses, the report given by them to the mind or the conclusion arrived at by the judgment, but the very thing that is, as seen and known by the eye of infinitude.

It is quite likely that most of the conclusions of the scientific world concerning the laws of matter and force are nearly correct; but of this there is and can be no perfect knowledge; because the observations of these things has been made by imperfect senses working with imperfect instruments. There is a wide and varied, an ever extending realm in which our knowledge is absolute.

Mathematics is a purely spiritual science; by it man measures, weighs, compares the various parts of the material universe; yet all the instrumentalities by which its work is done are pure creations of the spirit which sits in judgment upon the evidence of the senses. There are in the world of matter and force no such things as mathematical numbers. There is to be found what we call one man, one tree, but that is very different from the mathematical one which may be divided into two or a thousand exactly equal parts capable of being reunited into the original one. Nothing of the kind can be done with any material object. And it is because mathematics are a pure creation of the mind that it is a perfect science whose operations are always the same; whose truths, once ascertained, are more enduring than the everlasting hills. When, however, this science is applied to the measurement of material things, the domain of pure mathematics being thus left, into the solution of the problem creeps more or less error, because of the incorrect data furnished by our imperfect organs of sense.

(To be Continued.)

ORGANIZ D SPIRITUALISM.

By R. B. WESTBROOK.

The gigantic effort which has recently been made to unite the Spiritualists of the United States into one grand national organization has thus far proved a signal failure.

A convention was called to meet in Chicago, September, 1893, by five persons, one of whom is called the corresponding secretary. Three of these persons did not attend the convention, but the other two were on hand. The convention from the start called itself the "National Delegate Convention of Spiritualists of the United States of America." What is a delegate? One sent with a commission to act for another or others. A committee on credentials was called for, but no list was produced except one which had been prepared in advance by Mr. Dimmick; and the committee on credentials stated that they merely added the names of others to it, who were present, and then it was unanimously adopted! I have before me a report of the proceedings of the convention, but I no where find any list of societies from which these 150 (more or less) delegates professed to come. Even in the appendix where the names of the delegates (so-called) are arranged by States, not one single society is mentioned. Does it not look as if very few societies, if any, were properly represented? Was not this the reason why no credentials were produced and examined? This brief analysis shows to the thoughtful reader, that the convention was not a representative, or delegated body.

The point I desire to make is, that the meeting held in Chicago was nothing but a sort of conference or mass-meeting of Spiritualists, who had a very good time and tried their hand at nationalizing them-

elves! In my judgment this Chicago convention had no right to create a Board of Trustees, in the District of Columbia, and to call that board a National Association which they did. Congress alone has the right to create by special charter, a national institution. To call a board of nine trustees national, does not make it national.

But we are pointed to the incorporation of this association by the District of Columbia. This only makes the association less national! I have the law before me under which the District of Columbia, freely grants certain charters. It is a general law and applies to all religious, educational, and charitable societies. It reads thus, "It shall be lawful for the members of any society or congregation in the district, formed for the purpose of religious worship, etc." (to have certain rights which are mentioned.) The expression "Such society or congregation" frequently occurs in the law, and clearly shows what was the intent of the law. There must be a "society or congregation" in the District of Columbia which asks incorporation. The law is for the benefit of religious societies within the district. As soon as the association attempts to act outside of the district, it is a foreign corporation. The certificate of incorporation signed by five persons (of whom two are non-residents) is of no account. It is the law under which the charter is granted that determines its character, and the Notary Public only attests the fact and not the validity of the form. Now I affirm that when the so-called National Spiritualists Association, applied for a charter, it had no existence as a "society or congregation" for "religious worship within the district," and that it has no such existence to-day and that its nine trustees reside at such remote distances that it is impossible for them to act as a board, and that therefore its business, which is mainly outside of the district and relates to the whole United States is conducted by three or four officers of the board. Now I say as a lawyer that this charter from the District of Columbia, is not worth a row of pins! It could be revoked any day in the proper court of the district, and its officers enjoined not to collect money from the people in the several States. The trustees could be restrained from issuing charters to widely scattered societies over the United States, in which authority is improperly claimed so to do under the charter general from the District of Columbia. These charters issued by the National Society to local auxiliary societies hanging conspicuous in a hundred lecture halls are a fraud on the simple minded, and are not worth the paper they are printed on! I saw the gaudy pictures, adorned with the United States Capitol, in both of the lecture halls of Philadelphia last Sunday, and in the oldest society there was a large placard on the walls calling upon the people to pay up the "per capita tax" to the National Association! It would be ludicrous, if it were not so absurd, to see a little society of three or four trustees in Washington, under charter from the District of Columbia (ten square miles), lording it over the great States of Massachusetts, New York, Pennsylvania, Michigan, Illinois, and other populous States. It certainly must require a great amount of courage to go into these and other old States, to introduce an illegitimate youngster in swaddling clothes and ask them to bow down and pay him tribute! The board, for there is no "society or congregation," does not profess to have any property, real or personal, yet it is a great financial institution. It charges \$5.00 for an ordinary charter, beside 25 cents per capita from the chartered society, and an annual collection. It professes to have issued over one hundred of these charters and so must have received a considerable amount of money. It charges \$10.00 for a State charter, and the same for a camp-meeting charter, and \$1.00 apiece for "recording the certificate of ordination of a lecturer or medium!" It also charges a children's lyceum \$5.00 and a collection! They are certainly wide-awake on money matters. They have a tariff for revenue, and a tariff for protection! When the ordination scheme failed, they conceived the idea

of calling all the lecturers and mediums missionaries! The President himself is doing missionary work to-day in Maine, and to-morrow in Maryland. He is now in Missouri, and next week he goes to Michigan.

I learn that he has several missionaries in the field to solicit applications for charters from lyceums—and others, and to take up collections! We have recently had much discussion over the question of ordaining lecturers and mediums. Great stress has been laid upon the matter of incorporation under State law. Certain writers seem to have charter on the brain! Now as a lawyer of the Supreme Courts of New York and Pennsylvania, and of the Supreme Court of the United States, I do not hesitate to pronounce all charters absolutely useless so far as the ordination of ministers is concerned. The largest and most influential denominations do not have charters, except secular ones, relating to property matters. A corporation is an artificial person, consisting of one or more individuals having the legal capacity of succession, with power to sue and to be sued, and to hold a certain amount of property real and personal. It is created by specific authority or by general law—of the States or District, in which it exists. Now I call upon our corporation worshippers to point to one single charter held by Spiritualists Societies or others, in the United States authorizing the ordination of ministers, either directly or indirectly. To grant such charter would be religious usurpation and a practical union of church and State. Ordination in the sense in which the United States government, and the several States regard it, is purely a religious rite, and with this the State has nothing to do and would violate its own secular principles if it should assume it.

Spiritualism is not a religious society, sect or denomination, but a number of single associations, having no organic connection, or discipline, no uniform confession of faith, no standard of morals, and no tests of priestly qualifications, either literary, intellectual or ethical. Moreover these associations may be christian or infidel at pleasure! No such "rope of sand"—can ever perform the functions of a church, and I thank God for it! We have had enough of church and we do not want any more. I prefer the guerrilla mode of warfare to the make believe system proposed, which has no object in view but to get an occasional marriage fee of \$1.25, and to ride on children's tickets on the railroads! We do not want Christian rites for such small gains. The greatest mistake that the ancient Hebrews ever made was to demand a king, like other people. The more Spiritualists ape the sects, and talk about "ordained ministers" the less respect will they command, and the less influence will they exert. Already the greater number of intelligent Spiritualists have been driven into the more liberal churches. You might as well attempt to organize the aurora borealis!

THE INFLUENCE OF FOOD UPON INTELLECTUAL DEVELOPMENT.*

By W. H. GALVANI.

Now, in the name of all the gods at once,
Upon what meat doth this our Caesar feed,
That he is grown so great?

Julius Cæsar, 1, 2.

In these few words Shakespeare gave expression to a thought the great importance of which is but at present beginning to be fully appreciated. And he very appropriately has put this expression in the mouth of Cassius, the man, who, according to the great and mighty Cæsar, "reads much," and "thinks too much;" who "is a great observer," and "looks quite through the deeds of men." It is with this, as one of the chiefest arguments, that Cassius was trying to convince Brutus, "the noblest Roman of them all," that any particular greatness that may be credited to Cæsar is contrary to all reason. The

same idea, but somewhat more directly, has been expressed by L. Feuerbach—"Der Mensch ist, was er isst"—man is what he eats,—an expression which has become popularized wherever the German language is spoken.

That this proposition is fully in accord with every day experience, one need but observe some of the species of the animal kingdom that subsist on different foods, and compare their chief characteristics. We shall find that the animals subsisting upon other animals are savage, spasmodic, and lack persistency of effort; while, on the other hand, the animals that subsist on such only food as is obtained from the vegetable kingdom are comparatively mild, endure continuous labor, and possess persistency of effort. Indeed, it would seem entirely impossible to deny the influence of food upon the development of the chief characteristics in any of the species representing the animal kingdom. This brings me to the proposition which I desire to establish, namely:

The universally admitted intellectual superiority of the Hebrews is due chiefly, if not altogether, to the system of dietetics which prevailed among them ever since they have a history, and not to any claims of their being a God-chosen people, or because of their having lived separated from those among whom they dwelt; nor even to "heredity," a word which so often explains away things, but does not always explain them satisfactorily.

I shall try to make it clear to those of the readers who are in the habit of thinking—as to others—nothing can ever be made clear to them—that it is the kind of stuff utilized by them to subsist upon for so many centuries, the stuff out of which they build their bodies, and the preparation of which does not require a species of brutalization, that makes the Hebrews what they are.

Leaving out the claim or argument of their being God's chosen people, as something that can receive no scientific demonstration, unless it be in the sense that everything in the economy of nature has its particular and equally important place to fill or mission to perform, though we may not know just what it is, let us turn to the argument of exclusiveness, which is so often advanced with considerable stress. The fallacy of this is very plain from the following facts:

1. There is any number of peoples that have for any number of centuries maintained a separateness from others, and yet in the line of intellectual development betray nothing particular to be proud of.

2. It would seem that in any given country the Hebrews, and those among whom they dwelt, born for any number of generations under the same geographical conditions, such as climate, soil vegetation, scenery, etc., should have kept up with each other in the line of intellectual development—unless "exclusiveness" is known to confer upon those who practice it some "occult" powers capable of modifying the influences of geographical conditions.

3. Nor is there anything that can be maintained in the claim that "having been debarred as a rule from political careers they have been impelled, when intellectually inclined, to study philosophy and science," since they are known to have mastered all that long before Christian love and charity manifested themselves in the form of such inhuman cruelties and barbarous persecutions toward those, who, it is so persistently claimed, have furnished them with a Savior and a complete scheme of salvation. Indeed, it is a matter of history that in any given country their intellectual greatness was an acknowledged fact long before persecutions were inaugurated against them; and in all probability that particular greatness must have been at the bottom of their misfortunes, for it is a well known fact that among the persecuted and the persecutors the former are generally the best of the two.

When we turn to the "heredity" argument—that is about the finest specimen of what is termed "reductio ad absurdum." For, assuming this to be the real cause, it follows that the Hebrews of to-day get their intellectual superiority from their progenitors; if not altogether—then, at least, a germ pos-

*These lines were written after reading the review of Mr. H. L. Hastings's book—*A Separated Nation*. See THE RELIGIO-PHILOSOPHICAL JOURNAL for Sept. 1, 1894.

possessing sufficient power to accumulate and transmit intellectual powers greater than those which exist among all others. In either case it brings us back to the starting point—how is it that the Hebrews have either from recent times, or from the remote past, a power which enables them to attain intellectual superiority, and which the unseen powers, or the unknowable, with the exception of some very few individual cases, denied to all others? Now, is not the "heredity" argument an explanation that does not explain, as stated in the text of the proposition?

Having disposed of the commonly employed arguments, which, like the miracle argument, do not stand the test of criticism, let us now proceed to inquire into the question, whether there is anything real, or tangible, wherein the Hebrews actually differ in their daily life from those among whom they dwell? Yes, there is something real wherein they radically differ from others, and that something is the system of dietetics to which they have adhered for any number of centuries, and nothing more.*

And in this they are a living proof of the correctness of Feuerbach's maxim, "Der Mensch ist, was er isst;" this, indeed, is the key note to the situation, and here are some of the reasons upon which the proposition is demonstrated:

1. It is a well-known fact that all truly great characters in ancient and modern times have from some natural inclination, and from their very childhood, lived on a very simple diet, and, in the most prominent cases, they have entirely abstained from the use of animal food.

2. Whatever effect food has upon animals other than man, the same, or very nearly the same, it also manifests upon man; this is based upon the fact that all, or very nearly all, of our definite knowledge, regarding the phenomena connected with the human organism, we obtained from experiments upon animals other than man. Observing the influence of food upon a number of animals of the same age, species and parents, we shall find that such as have been fed chiefly upon animal food will exhibit all the characteristics of the carnivorous; while those fed chiefly upon food obtained from the vegetable kingdom will develop mildness of character, capacity for continuous labor, persistency of effort, and with these—memory, a sense of moral responsibility and unselfishness, generosity, sympathy, friendship, loyalty, etc., all of which tend to brighten and strengthen the reasoning faculties, the intellectual powers.

3. Foods obtained from the vegetable kingdom are infinitely cleaner and more attractive than animal foods, which, at best, are repugnant to the senses. Vegetable foods thus cultivate the æsthetic in man, which, in turn, has a refining tendency, and thus aid the development of the intellectual powers. We must also admit the fact that there is something more attached to food than the mere chemical substances, known as proteids (albuminoids, gelatinoids and extractives,) fats, and carbohydrates (sugar and starch), something which makes each food article differ so much from others, and which chemical appliances have as yet failed to detect, but which nevertheless exists; and the degree of purity and excellencies in that particular principle is in accordance with the effect a given article of food has upon the senses.

4. The killing of animals necessarily brutalizes those who are engaged in it. Outside of professional butchers, there are but very few, if any, who do such bitter business willingly, unless it be the sportsman whose murder-aiming eye delights in shooting out the life of some animal more useful than himself. And yet almost every one is from time to time called upon to violate a principle which is against every human feeling! Even women, who are about to become mothers, are very often called upon to kill, or assist in the killing of animals for food, and thus

communicate to their offspring a deadly blight from which it never will be able to free itself. And thus the work of brutalization of character—which means degeneration of intellect—keeps marching on.

5. The craving for animal food is due to the presence in its composition of certain extractives, known as creatin, creatinin, caroin, etc., which are the source of its being of a stimulating character. Now, it is a well known fact, though the M. D.'s seem to be silent on the subject, that stimulating foods demand of the system stimulating drinks, and thus develop a taste for liquors. Hence, the alarming increase of drunkenness, because of the increase in the consumption of animal food; and the corresponding increase of crime, because of the increase in the consumption of intoxicating liquors. Statistics tell us that about one-half of all the convicts were brought into existence by parents who were busy replenishing the earth while in a state of drunkenness; and these convicts in turn seem to obey the biblical injunction, "Be fruitful, and multiply, and replenish the earth, and subdue it"—(Gen. 1.28.)—more so than any others; for drunkenness also stimulates sensuality, and a violent craving for its gratification. And let no one think that this item is somewhat stretched to suit the theory which is being advanced here; those who are capable of observing things can prove this to their own satisfaction.

Such are some of the facts in the case, facts which could be considerably multiplied, but which are however sufficient to prove my proposition as being scientifically correct. Let us now see, what has always been the relation of the Hebrews to dietetics in so far as the facts just stipulated are concerned.

Their diet has always been very simple, consisting principally of what is furnished by the vegetable kingdom and some dairy products. They use but very little of animal food, and in whatever little they do use they are restricted to but very few domestic animals. These animals are slaughtered by a certain person only, who is maintained by their community, and each animal is thoroughly inspected before and after killing. The meats are so prepared as to remove every particle of blood—a very important item—since it removes nearly all, if not all, of the creatin, etc. Their diet, being free from stimulating "extractives," they are thus relieved from any craving for stimulating drinks—drunkenness—and therefore they are also free from continually creating a tendency toward crime, which degenerates, or, at least, checks the development of, the intellectual powers. Their women never engage, nor assist, in killing of animals, and hence transmit none of the deadly blight connected therewith to their offspring. And, furthermore, there always have been a good many among them who have absolutely abstained from the use of animal food in any form whatever.

Now, if in addition to the above, it can be established that a deviation from that system of dietetics has led to a marked decrease in their intellectual powers—the case, it would seem, ought to be considered fully established. Here are two very important cases:

1. Spain has absorbed a very large number of Hebrews, so much that it is generally admitted that there is hardly a Spaniard but who has some Hebrew blood in his veins. Such being the case, what has become of the Hebrew brains of which there was such a remarkable abundance at the time of their expulsion from that country in 1492-4? Spain practically degenerated and since then produced nothing remarkable—neither in art, literature or science, and is to-day one of the most inferior and insignificant nations in Europe. What has become of Spain, and the additional quantity of brains she absorbed?

2. The Hebrews in these United States furnish another valuable example. Like all others, Buddhists and Vegetarians excepted, they generally feed upon anything—from the inside of a reptile to the outside of an undressed hog. Well, what have they produced, and even under such favorable circumstances? They average about the same as all others, and no more. No singers, music-makers, and dreamers of

dreams among them, as there always have been among their European brethren. But, when we turn to old Europe, where they still continue to observe their dietary regulations, and, a handful as they are, they have, according to universal verdict, scaled the loftiest heights in the achievements of art, literature, philosophy, science, etc., etc. Dark and gloomy, indeed, will be the day for the Jewish people, when, in their system of dietetics, they should descend to the level of that certain animal that never stops at anything, but is ready to devour whatever is in the shape of organic matter, from the filthiest reptile to some decaying corpse of its own species. And correspondingly bright will be the day for humankind, when the peoples that call themselves "civilized," shall abandon the horrors of the slaughter house, and the filth of the flesh pots; when no one's lips shall be stained with the blood, nor any one's mouth be polluted with the flesh of his fellow-creatures, who are the children of our common Mother Nature as much as any of us, and when everyone might sing with Goldsmith:

"No flocks that range the valley free
To slaughter I condemn;
Taught by the Power that pities me,
I learn to pity them.

But from the mountain's grassy side
A guiltless feast I bring:
A scrip with herbs and fruits supplied,
And water from the spring."

It is probably unnecessary to add that it is not to argue some flat, stale and unprofitable theological question that these lines were written; but to call the attention of those who think to the excellent features of a vegetarian diet, the only mode of living which is in full accord with the highest principles of justice to all that lives and has a being. To defend and maintain this proposition against the arguments of those who adhere to the cruel gospel—"arise, and slay, and eat"—is a task which I am quite willing to undertake.

LILIES AND ASTORS.

Does a suggestion of tender satire lurk in the statement of a New York paper that if it were true, as the old legend says, that every blossom placed at the gate of the last home of the dead represented a tear, the late wife of William Waldorf Astor, who was entombed a few days ago, would have a river of sorrow constantly flowing past the marble house where she can neither see nor hear nor be touched by its chill? Whether or not this is true, there can be no denying the fact that our exported millionaire is, even in the presence of death, ruled by an overpowering sense of dramatic effect.

Under ordinary circumstances it would be ungenerous of any man to criticise grief or its symbols. But the case of William Waldorf Astor is by no means ordinary. Instead of remaining here, in his native land, which gave him his millions and which deserves to derive some benefit from them; instead of depositing each day with his own hand some little token of love in the tomb of his dead wife, he returns to his adopted England, where he entertains himself and his contemporaries by a display of journalism which causes him a weekly loss of several thousands of dollars, and trusts his husbandly grief to the care of a few hired servants.

That the body of his wife may still be surrounded with pure, fragile, and fragrant flowers, Mr. Astor has made a contract with a Broadway florist to furnish each morning of the year to come a new blanket of delicate sprays of lilies of the valley woven into one delicate coverlet. Through its web at the upper end is woven a woof of violets, the pattern a drooping cross, while another cross of the same violets depends from the foot of the blanket covering the expanse of the stone on which the cross rests. The covering is made with four points on either side, to which are attached great tassels in the form of solid spherical balls made of violets whose heaviness helps to weigh the covering into place. The entire mass requires between 3,500 and

*The reader, no doubt, understands that in a question such as we have under consideration, theological-dogmatic differences, with the possible exception of a belief in the mentally-inconceivable mathematical impossibility of 3-1 and 1-3, cut no figure, since none of them, nor all of them, amount to anything real; they are at best mere assumptions, and do not even fit the imagination.—W. H. G.

4,000 lilies each day, with perhaps as many more violets, the clusters forming the tassels alone containing twelve bunches of double English violets, such as large as the great knot which is the stylish accessory to the afternoon street toilette. The foundation used is a network of fine wire, which renders the blanket perfectly flexible, so that it falls gracefully over the suggestive harshness of theasket. The wire framework is replaced each day after every vestige of the offering of the day before has been removed, and the same device, in fresh flowers, woven in their stead. The flowers which have been used are invariably to be destroyed, whether withered or not. The cost of renewal each day is estimated at about \$200, making the cost of the coverings already contracted for in the neighborhood of \$40,000.

This does not end the expense, for, to preclude any possibility of default, Mr. Astor has hired a man, whose only duty will be the care of the vault at Trinity Cemetery on Washington Heights, and the daily morning service of placing, in Mr. Astor's stead, the floral offering on this altar in memory of his wife. The man began his new task last Tuesday by placing \$300 worth of flowers around the tomb's new habitation.

In spite of the proud boast of the New York Herald that this enormous contract for flowers for private use has probably never been equalled, and that the question has arisen as to the probability of getting the required daily supply of lilies of the valley, which is a flower that grows naturally during only a part of the year, there are many good people who frown upon this theatrical display, and refuse to be impressed by figures that would bring comfort to many a poor man. Why destroy the flowers after a brief day's service, instead of sending them, as sweet messengers of comfort, to the hospitals and the sick rooms of poverty? Better still, why should such a sum be lost in a display which can only fade? Why pour profit into the pockets of one man, when so many institutions of charity and learning are suffering for want of endowments? Thus the name of a good woman could have been perpetuated, and thus struggling humanity would have received a blessing truly sacred in the eyes of man and of God.—Boston Budget.

AUTOMATIC WRITING.

Something for the cause of truth in general and for the interests of psychical research in particular, has been gained in this: that of late there is a distinct recognition of "automatic writing" as a fact. Hitherto it has generally been ignored, by men of science as well as by popular writers, when it has not been treated with contempt. They who have condescended to notice the phenomenon at all have associated it with deception and fraud. It belongs to a class of phenomena to which scientific men generally have given no attention, a class of phenomena of which they have been in entire ignorance. When any one with whom the subject has been a matter of personal experience, has called attention to it and asked for an explanation, he has usually been treated as a person fit for an insane asylum or as a charlatan trying to impose upon the public.

Orthodox theologians and ultra-materialists have been about equally disinclined to give any consideration to the subject; self-deception, fraud or "the devil" has been the most common explanation when any at all has been suggested. Honest men and women, who have found their hands writing words and sentences without their volition, have been afraid to make known their experiences, since for them the result would be suspicion, distrust and ridicule. In consequence there are multitudes having experience in automatic writing, who avoid any reference to it except among intimate friends who have or know of similar experiences. I know a Unitarian minister whose sermons are written automatically without conscious, mental or muscular effort on his part. I know a reliable, first-class business man in Chicago, who writes automatically articles on many subjects, which the papers are al-

ways ready to accept and in some cases to pay for. These gentlemen do not wish the fact as to how they write to be known. Flammarion, the French astronomer, writes, or did write, automatically. Joel Tiffany, author of standard works on law, and inventor of Tiffany's car refrigerator, wrote essays and books without conscious thought or effort. I knew him well. I have letters from hundreds of men and women who write automatically.

In the churches and outside of the churches are "automatic writers," who know that the phenomenon is genuine, and who would be glad to see some attempt at an explanation of the fact; but the attitude of men of science in regard to the phenomenon destroys all confidence in their competency respecting such matters, for those having the experience, who are left to form their own conclusions, unaided by the men who profess to make facts and the conclusions based thereon, the special objects of their observations and study. The result, as might have been anticipated, is that many accept these automatically written messages as special revelations of truth, and under the old theological ideas of revelation, regard them as of undoubted veracity and validity. Unverified assertions and extravagant theories are often put forth as the ne plus ultra of intellectualism. Books automatically written, in these as in earlier times, have been presented to the world as veritable revelation of truth. Long essays purporting to be from Swedenborg, from Thomas Paine, from Theodore Parker, have been received uncritically and published as messages direct from these personages.

Thus we have the two extremes—those who deny everything without investigation and those who believe everything without exercise of a critical, discriminating spirit. Let the facts be known, and the various theories, whether they have recourse to spirit agency or the subliminal-self of the automatist, or to both, or to neither, be fully considered.—B. F. Underwood in the Investigator.

NEW ENGLAND WITCHCRAFT.

[From Lewis's "History of Lynn," page 182.]

The year 1692 has been rendered memorable in the annals of our country, by the great excitement and distress occasioned by imputed witchcraft. It was an awful hour for New England—superstition was abroad in her darkest habiliments, scourging the land and no one but trembled before the breath of the destroyer; for no one was safe. It seemed as if a legion of the spirits of darkness had been set free from their prison house, with power to infect the judgment of the rulers, and to sport, in their wanton malice, with the happiness and lives of the people. The stories of necromancy in the darkest ages of the world—the tales of Eastern genii—the imaginary delineations of the poet and the romancer—wild and vague, and horrible as they may seem—fall far short of the terrible realities, which were performed in the open daylight of New England. The mother at midnight pressed her unconscious children to her trembling bosom—and the next day she was standing before a court of awful men, with her life suspended on the breath of imagination—or barred within the walls of a prison, and guarded by an armed man, as if she were a thing to be feared—or swinging in the breeze between earth and sky, with thousands of faces gazing up at her, with mingled expressions of pity and imprecation. The father, too, returned from his work at eve to his peaceful household—and in the morning he was lying extended on a rough plank—with a heavy weight pressing on his breast—till his tongue had started from his mouth—and his soul had gone up to Him who gave it—and all this, that he might be made to confess an imaginary crime.

The alarm of witchcraft commenced in February, in the house of Rev. Samuel Parris, of Salem, with an Indian girl named Tituba. Thirteen women and five men were hung, and two, Rev. George Burroughs and Giles Correy, pressed to death, because they would not answer or confess. More than one hundred others were accused and imprisoned, of whom the following belonged to Lynn:

1. Thomas Farrar was brought before the court, at Salem, May 18th, and sent to prison at Boston, where he was kept until November 2d, more than five months. He was an elderly man, and his son, Thomas Farrar, Jr., was one of the selectmen this year. He lived in Nahant street, and died February 23, 1694.

2. Sarah Bassett was tried at Salem, May 23d, and sent to Boston prison, where she was kept until December 3d, seven months. She was a daughter of Richard Hood, and wife of William Bassett, Jr., in Nahant street. She had a young child twenty-two months old, which she took with her to prison. The next daughter which she had after her imprisonment, she called "Deliverance."

3. Mary Derick, widow of Michael Derick, was

carried to Boston prison, May 23d, and kept there seven months. She was a daughter of William Bassett, Sr.

4. Elizabeth Hart was arraigned and sent to Boston, May 18th, where she was imprisoned until December 7th, nearly seven months. She was an old lady, the wife of Isaac Hart, and died November 28, 1700.

5. Thomas Hart, son of Elizabeth Hart, in a petition to the court, October 19th, says, he has been in prison ever since May, for imputed witchcraft and prays to be released.

6. Sarah Cole, the wife of John Cole, was tried at Charlestown, the first of February, 1693, and acquitted.

7. Elizabeth Proctor, wife of John Proctor, of Danvers, was a daughter of William Bassett. She was condemned to death, but was released on account of her peculiar circumstances. Her husband was executed.

That aged people, as some of those were, and respectable as they all were, should have been subjected to long imprisonment and the danger of death, on the accusation of a few hoyden girls of uncertain reputation, influenced by wild malice, or a distempered imagination, is a matter which now excites our wonder and pity. My readers will doubtless be anxious to know what was said about the accused from Lynn. It is really too trifling for a serious record, and only merits notice for its consequences. The following is the testimony against Thomas Farrar:

The deposition of Ann Putnam, who testified and saith, "that on the 8th of May, 1692, there appeared to me the apparition of an old gray headed man, with a great nose, which tortured me, and almost choked me, and urged me to writ in his book; and I asked him what was his name, and from whence he came, for I would complain of him; and people used to call him old father pharaoh; and he said he was my grandfather, for my father used to call him father; but I told him I would not call him grandfather, for he was a wizard, and I would complain of him, and ever since he hath afflicted me by times, beating me, and pinching me, and almost choking me, and urging me continually to writ in his book."

The testimony against Elizabeth Hart was as follows: "The deposition of Mary Wolcott, who testified and saith, that on the 18th of May, 1692, I saw the apparition of Goody Hart, who hurt me much by pinching and choking of me; and urged me grievously to set my hand to her book, and several other times she has tormented me, ready to tare my body in pieces."

There were several other depositions, but these were the most important; yet on evidence like this, respectable people were taken from their homes, and imprisoned more than half a year. It is some satisfaction to know, that some of the judges and jurymen afterward saw their error and regretted it. Some restitution was also made, by the court, to some of the sufferers. Mary Derick was allowed nine pounds, being at the rate of six shillings a week during her imprisonment, and five pounds for her goods lost; and Sarah Bassett was also allowed nine pounds.

The first thing which opened the eyes of the prosecutors, and tended to put a stop to accusations, was the "crying out" against the Rev. Jeremiah Shepard, minister of the church at Lynn, as a wizard! Everybody saw the absurdity of the charge, and the court were convinced that if the matter proceeded much farther, themselves might not be safe.

In reflecting on this subject, it should be remembered, that people at that time generally believed in witchcraft. It was part of their religion, and under such a misconception of scripture, the slightest indications were proof. The more absurd, improbable, and even impossible a thing was, the more certain it appeared—for many people very wisely conclude, that no one would assert an impossibility, unless it were true! We wonder at the delusion of those days—but is there no mist before our eyes at present?

A BENHAR miner named Donald McFarlane, who resided at West Benhar Rows, disappeared from his home on Sunday night, and, although his friends searched anxiously, they found no trace of him. On New Year's Day Robert Halbert, minor, Benhar, a brother-in-law of McFarlane's, fell asleep, and dreamed that he saw the missing man in a particular part of the Almond Water, which is some miles distant. On mentioning this to his neighbors they went to the place indicated, saw footprints of the missing man in the snow, and eventually found the man himself standing upright in the water, which was about three feet deep, with the ice all frozen round him. He was quite dead. Halbert has a local reputation for this kind of "second sight," and the realization of his dream in this case is exciting considerable interest. Dr. Millar, Harthill, says that McFarlane had died from exposure. The "clairvoyant" is a man of sixty-six years.—The Scotsman.

THE EXPRESSION OF THE EMOTIONS.

Psychologists are busy destroying all the old-time beliefs as to the factors in the activity of the human mind. Spirit is evaporated, leaving only a material something which somehow responds to a vibratory movement from without. Soul is resolved into a consciousness of change, which cannot be explained as it is the fundamental element of all experience. And now we have the authority of the leading psychologists of this country, that there is no such fact as "The Expression of the Emotions." Darwin was all wrong when he thus entitled his book, which apparently should have been called "The Expression of Stimulating Objects." For we are told now that "movements are not caused by the emotions, but are aroused reflexly by the object." Professor James is to be accredited with this new theory of expression, which says that "we feel sorry because we cry, angry because we strike, afraid because we tremble; and not that we cry, strike, or tremble, because we are sorry, angry or fearful, as the case may be." So we may legitimately infer, that we cannot feel sorrow unless we cry, or angry unless we strike, or afraid unless we tremble! We have always thought that sorrow might be so profound that it could find no issue, not even in tears, and that passion could be so controlled as to be amenable to a soft word. We were taught also that only the coward trembles, but now it seems that a man is a coward only because he trembles, at the sight of something that affects his nervous system or the flow of his blood. This explanation is supposed to be required by the facts that "the animal in the presence of its enemy may feign death or run away as will best contribute to its chances of escape, and a man may be 'paralyzed' by fear or flee according to circumstances." Such movements are or have been useful, and they are now supposed to be governed by the use and not by emotions associated with them. Thus a man sneers because his ancestors were preparing to bite, and not because he himself feels in a biting mood. With due deference to the eminent psychologists who have adopted this view, we cannot think they have improved on Darwin. An animal may bite for several reasons. He may bite because he is hungry, or because he is angry, or he may do so merely in play. But if the act precedes the emotion what is to determine which emotion shall arise, hunger, anger, or fun? It may be objected that biting in play is an imitation of the biting in earnest, and that this may have been followed by the eating of the unsuccessful combatant. But it cannot be said that an animal feels hunger only when it is actually ready to bite. The chief incentive to action both by men and animals has always been hunger, which asserts itself in the absence of any object by which it could be satisfied. It will be said that hunger is not a mental emotion and therefore it is not a case in point. But if not mental it is organic, and hence with all organisms which do not possess a nervous system the feeling of hunger is on the same level as all other feelings; that is, they are all alike organic.

We may go further, however, and affirm that all mental emotions must have originated in organic feeling, seeing that the most complex organisms have descended from the least complex. Such must be said also in relation to the functions of such organisms, and therefore it can no more be affirmed truly that sorrow is caused by crying or anger by striking, than it can be affirmed that hunger is caused by biting. The question is complicated by a fact which psychologists are apt to lose sight of. As the nervous system was developed feelings tended to become centralized, and with the formation of the brain they were chiefly centralized there. As a result, the brain, with its associate, the head, although the representative of the general bodily organism, came to stand almost in opposition to the rest of the body. With the centralization of the nervous system, there was the development of a special class of feelings, which had their root, however, in the simpler feelings of the general organism. It is this special class of feelings to which

reference is made when it is said that "the mental emotion results from the movements and other changes in the body." The brain which is the seat of the emotion is here regarded as distinct from the body, whereas the two are parts merely of a common organism. Feeling is concentrated in the brain so that it may be more perfectly coordinated, but nevertheless it belongs to the organism as a whole, and therefore it cannot properly be affirmed that movements and other changes in the body actually cause mental emotion any more than such changes can be said to cause organic emotion. The utmost that can be affirmed is that certain bodily movements are attended with certain particular mental emotions, and it would be equally true to say that these emotions are accompanied by the bodily movements.

The actual fact is that with organisms in which there is no nervous concentration the feeling and the bodily movement are concomitant. Special phases of feeling and special movements are associated, however, and as the nervous system becomes differentiated these feelings and movements necessarily arouse each other. When the higher nerve centers have become concentrated, and the brain is established as the seat of emotion in opposition to the general organism, which is muscular rather than nervous, bodily movements are able to give rise to emotions, but these can also cause bodily movements. That such is really the case, appears from the fact, that we can be sorrowful for ourselves, or be angry at our own conduct or fearful of its consequences. It is doubtless true that an object presented to the sensibility may give rise to a particular muscular expression, without first appealing to the related brain center, and be attended with the proper emotion. But this is through the force of habit consequent on the continual repetition of the associations. Otherwise the bodily change would not occur until the sensible presentation had been referred to the brain for consideration, and the resulting expression would be that of the emotion there aroused, which would depend on the mental estimate formed of the object presented. Here it could not be said that the movement is aroused reflexly by the object. When an animal in the presence of its enemy can either feign death or run away, it exercises choice between the two modes of escape, and hence it is not the circumstances which compel it to do either, but the estimate formed by the animal of such circumstances. If it thought it could deal with its enemy it would pursue neither course, and its conduct is thus truly governed by the emotions while being guided by the intellect. And so with the man who is "paralyzed" with fear or flees, according to circumstances. The perception of danger may have the former effect, but this is not truly reflex. The perception gives such a shock to the nerve centres which control muscular action, that they are not able to formulate proper instructions and hence movement is paralyzed. On the other hand, if the man flees from the danger, the action may result spontaneously from the perception of the danger, but probably this seldom occurs. If there is the least difference in time between the full perception and the movement, we may be certain that an intellectual operation has taken place and that this is attended with an emotion, the following action being the result of the coöperation of these two factors, and therefore not reflex.

THOUGHTS ABOUT IMMORTALITY.

In his confession of faith which was noticed in THE JOURNAL recently, Professor Ernst Haeckel states his reasons for disbelieving in personal immortality. They are based chiefly on the results of scientific research. He says: "Modern physiology has already to a great extent demonstrated the localization of the various activities of mind, and their connection with definite parts of the brain; psychiatry has shown that those psychical processes are disturbed or destroyed if these parts of the brain become diseased or degenerate. Histology has revealed to us the extremely complicated structure

and arrangement of the ganglion-cells." Haeckel refers also to the discoveries made during the last ten years with regard to the processes in fertilization, which he regards as of decisive importance, although wrongly we believe. He says finally: "Judging of human spiritual life from a rational point of view, we can as little think of our individual soul as separated from our brain, as we can conceive the voluntary motion of our arm apart from the contraction of its muscles, or the circulation of our blood apart from the action of the heart." We might set against this dictum of a man of science certain facts bearing on the possibility of a separation from the human organism, even during life, of something which has at least the appearance of the original with all its activities. We may refer to the phenomena exhibited in the presence of *Eusapia Paladino* and other well-known mediums; the truth of which has been vouched for by men of high standing in the scientific world, as proving the possibility of such action outside of the body of the medium, and at a distance beyond normal reach, as showing the presence there of an intelligent living something, which is usually invisible but may become at least partly visible.

The persistence of the belief in a future life, Haeckel ascribes to the influence of heredity and of the physical law of inertia. That which once takes firm root remains, and in the case of the doctrine of personal immortality "there comes into play also the interest which man fancies himself to have in his individual future existence after death, and the vain hope that in a blessed world to come there is treasured up for him a compensation for the disappointed hopes and the many sorrows of his earthly life." This hope is, of course, regarded by Haeckel as purely delusive, and he also thinks it is a mistake to suppose that the idea of immortality has had any ennobling influence over the moral nature of man. He cites the "gruesome history of mediæval morals" and the psychology of primitive peoples, as showing the contrary. Haeckel declares also that the dogma is not innate, and that it was not taught originally by either Buddhism or Mosaism. Of course there have been sceptics in every age, but until we know exactly what was taught on the subject by Gautama and Moses we may decline to believe that they had no belief in a future life. In the one case the doctrine of transmigration of souls, and in the other certain ideas connected with the dead are not consistent with its full denial. The cases of disbelief in the continuance of personal existence after death are so few, as to warrant the assertion that the belief in it is and has always been general if not universal.

As to the grounds on which the belief is entertained, no doubt those mentioned by Haeckel have much weight, especially that of hereditary influence. This influence is supported, however, by numerous phenomena which have been regarded in all ages, rightly or wrongly, as proving the truth of the belief, handed down from primeval times, of the continued existence of the disembodied spirit. This was assumed by magic under all its phases, whether black or white, that is bad or good; and Christianity is supposed to have furnished the most convincing evidence of such continued existence in the resurrection of Jesus. The happy hunting ground of the Indian is only a localized phase of the future life, which the Christian writer has painted in the Book of Revelations, and although the imagination has supplied the color in both cases, Indian and Christian alike firmly believe actual events to have established that life beyond the grave is not a mere dream. Of course all this is a "vain hope" to those who hold views similar to those which Professor Haeckel advocates. But others, the many who do not think the hope vain, hold their belief with equal confidence, and they do so without regard to any idea of future compensation for the sorrows and disappointments of earthly life. For they think life is worth living for itself alone, notwithstanding its many drawbacks. Schopenhauerism has not yet become part of their philosophy; nor has Buddhism with its doctrines of transmigration, karma and

Nirvana, which may be fitted for the dreamy oriental mind, but cannot be acclimated among the more practical peoples of the West.

Whether true or false, however, a belief has no practical value unless it affects the conduct. And as to the doctrine of a future life, Haeckel declares that it has not had any ennobling influence on the moral nature of man; in support of which view he refers, as we have seen, to the "gruesome history of mediæval morals." But we may ask what would have been the condition of mediæval morals without such a belief? Would it have been better?

It is always difficult to ascertain exactly what influence a particular idea has on the conduct of life, and therefore how far this would have been affected supposing it to have received an idea foreign to it. We are told that the Hebrews had no belief in a future life. No doubt their ideas on the subject were very indefinite. If they had looked forward to a higher life in another state of existence for themselves personally, and in association with those who had formed the happy family group of the present, they would perhaps have been more profoundly influenced for good than by the prospect of an increase of the national wealth, or even of the aggrandisement of their own particular families. The prospect of a renewal of earthly family ties is one of the strongest motives for the belief in a future life, and this motive was undoubtedly very influential among the ancients, with whom reverence for ancestors amounted almost to worship. Such a belief must have affected conduct more or less, and this was particularly observable among the Egyptians, who were reminded by the introduction of a mummy to their feasts, always to be prepared for the end which comes to every child of man. The idea of a future life had indeed a very practical significance for the ancient Egyptians. At death the soul had to appear at the bar of the Judge of the Dead, and to go through a fearful ordeal. If it was found to have led an evil life it was condemned to inhabit the body of an unclean animal, from which it could ascend again to human form only by a series of painful transformations. The good, on the other hand, were promised rewards such as the human mind could not imagine. The effect of those ideas on the life is shown in the fact, that the Egyptians prized justice above all the virtues and deified the attributes of mercy, love and charity. What is true in connection with the Egyptians may be equally true with respect to any other peoples, whether Pagan or Christian. At the same time no belief has been effective in leading to correct conduct on the part of a morally undeveloped people.

ADAM'S FIRST WIFE.

Many of our readers will probably be surprised to learn that, according to the Hebrew legend, Eve was not the first wife bestowed on the unfortunate Adam. For more than a century, that is, for one hundred and thirty years to be exact, his companion was a beautiful female, probably demon rather than woman, who was the mother of his two first-born sons. We say first-born sons because there are reasons, which we cannot enter on here, for believing them to have been twins. The word "Lilith" occurs in the thirty-fourth chapter of the book of Isaiah, where it is translated "night monster," and as Adam's first wife became after their separation the wife of Satan, it is only fair to presume that she was really a demon, by which we need not understand anything more than a spirit that has not been incarnated. She cannot have been a good spirit, however, as she is said to have become the sworn foe of little children, whom she was wont to strangle with one of her splendid golden hairs. Probably this was in revenge for her place, as Adam's consort, having been taken by Eve who, as the mother of Seth, was the ancestress of the human race.

The legend of Lilith may be made to have an important bearing on the bible story of the fall. I she was the mother of Cain and Abel, then Lilith must have been the woman of the garden in Eden,

who played so important a part in the drama which ended in the expulsion of Adam from that paradise. From the fact that she afterwards became the wife of Satan we may infer, moreover, that she was his willing agent in the temptation, and that she knew all the time what the consequence would be to Adam and his posterity. Although Eve was not, on the above hypothesis, a party to the tragedy she could not escape partaking of its consequences. The declaration of Adam, when he first saw "the woman" Eve, "this is now bone of my bones and flesh of my flesh," may be intended as a reflection on the demon Lilith, but it also explains why Eve should suffer with Adam and his offspring. Anciently the wife was, among peoples tracing descent in the male line, included in her husband's family, and she had, as with the Romans, the status of a child. The early Hebrews, who much resembled the Romans in many respects, were in that social condition, and thus Eve in succeeding to Lilith could not escape from the death penalty exacted for the great transgression, which theologians tell us brought so dire a calamity on the whole human race.

As the wife of Satan, Lilith is said to have been the mother of the Jinns, the demons of the air who do such wonders in the stories of the "Arabian Nights," and who probably belong to Persian mythology. That notion suggests that the legend concerning Adam's first wife may have had a historical basis. The fair Persians regarded themselves as the children of light, and they were in constant conflict with neighboring peoples of a yellow, and possibly also of a black complexion, whom they termed children of darkness. These dark peoples were the original occupants of Iran, where the ancestors of the Persians settled, and there is no wonder therefore that they became the hereditary foes of the latter, whom they would subsequently harass in every way and especially by night raids. The Turans thus became identified in the Iranian mind with the night, with the darkness of which the color of their skins had already associated them, and they may well therefore have been referred to in legendary story as the children of Lilith the night-monster. The dwarfs and fairies of European mythology are also supposed to represent the early inhabitants of the countries which were overrun by the ancestors of the present Aryan peoples. Thus the legend of Lilith, the first wife of Adam, opens up a subject which, if properly treated, would form one of the most interesting chapters of anthropological science.

THE ELIMINATION OF EVIL.

A writer, under the signature of G. W. A., in *The Unknown World*, an English magazine devoted to the occult sciences recently established, had an article on the above named subject containing ideas which appear to be as original as they are excellent. He terms his subject philosophical magic, and it a magic which everyone who desires to do good to others may safely use. Its principle is to be found in the statement, "there is a great magic power in true desire; that is, desire which is strong enough both to will and to do." What is meant by this doing is shown by the preceding passage, which runs: "Whenever we come across something we deplore, some pain or distress of physical organism, some blindness or perversity of mind or soul, and the instinct to help arises try what will result from offering ourselves to bear the pain or distress, or to be submitted to whatever may be necessary to give us the power to enlighten and uplift the blind and perverse." The writer takes the novel view that this was the ground of the moral influence exercised by Jesus, who saw that if he could bring the Jews to put him to death, thus enduring pain for their sake he would become their moral regenerator. And so any one "has power to help in external matters who has power over his inward self to endure; and as is the power of his endurance so will be his power to help, to heal the sick, uplift the fallen, to enlighten the ignorant, to irradiate the brutal, to give faith to the materialistic, and hope to the despondent, in the effort to do which he will find for himself the surest and speediest means

of spiritual growth and attainment." The operation will be mental "if the help sought to be rendered is rather to cast out ignorance, prejudice, selfishness, sympathy," and if the desire to help is strong and sincere, the perception of the means to be used will always come with it.

These ideas are truly altruistic, and the following passage, in which we are told how to attain the vision of good, is no less so: "First try to desire it. Next realize whether your desire is strong enough to be willing to suffer to gain it. Then without waiting for the conscious possession of it in its fullness, begin to try to live and act in all small ordinary affairs of life as if you had it. Refuse to judge others where to judge would be to condemn. Strive by sympathy to partake of the sorrows and joys of others. Refuse to regard and estimate everything from the standpoint of your own interests. Where you would naturally be inclined to blame, try to see and imagine circumstances that may possibly be there, and which, if there, would alter your first estimation of the wickedness of the action in question. If you can succeed at all in this it is a sure sign that the power you long for is beginning to open, and as you persevere it will increase and grow stronger."

SUPERSTITIOUS BELIEFS.

It is remarkable how persistent are the superstitious notions which civilized people have inherited from their early ancestors. That the Japanese, the latest born of civilized communities, should believe the hawk which, during the recent naval engagements alighted on the mast of one of their vessels, to have been sent as a good omen from heaven, is not to be wondered at. But what is to be said with reference to the incident connected with the ill-fated "Chicora" related in the following paragraph?

On its last trip over from St. Joseph a wild duck flew around the *Chicora* twice. On its circle the duck was shot by Joseph W. Pearl, the St. Joe druggist, who was the only passenger on board. With the sailors' superstition the incident was considered an omen of disaster. It was a disheartened lot of men who formed the crew of the lost boat when it steamed out of the harbor Monday morning at 5 o'clock. Robert McClure, the chief engineer, confessed that he felt something was going to happen. The presentiment was too strong to be resisted, and McClure looked like a man who was going to his death. Captain Stines was too ill to come ashore and remained in his cabin during the time his boat was in port. From captain to deck-hand there was a deep feeling of gloom and disaster ahead.

Seafaring men are proverbially superstitious, but it is questionable whether they are really more so than the persons who prefer a more settled mode of life and whom seamen speak of derisively as "land-lubbers."

It is marvellous how long a rotten post will stand, provided it be not shaken.—Thomas Carlyle.

HARPER'S MAGAZINE

*Published in 1894 the
greatest English serial
and the greatest American
serial of the year.*

It will sustain its record

Published by
HARPER & BROTHERS, New York

VOICE OF THE PEOPLE

PRESCIENCE.

BY HELEN FIELD COMSTOCK.

Upward, toward a realm supernal,
Turn we oft with longing eyes,
But imperfect mortal vision
Cannot reach to Paradise.

Yet, there is a clearer vision,
A perception, innate, free
Coexistent with the spirit,
Prescient of the is to be.

Cognizant of things immortal,
The to come, and gone before,
Independent of the knowledge
Designated earthly lore.

Hence we find the deep conviction
'Mong all peoples, in all lands,
That the discarded spirit
Fuller, truer life commands.

That a spiritual existence
Is the soul's inheritance,
Pre-existent and eternal,
One with God in variance.

So whome'er our cherished loved ones
Fade away from mortal sight,
Quick the psychic prescience whispers,
Evermore for them 'tis light.

That no pain, or care, or sorrow,
E'er can reach that restful state,
For an atmosphere celestial
Earth's conditions dissipate.

THE WORKINGMAN'S RIGHTS.

TO THE EDITOR: It is a fact and a regrettable fact, that much time, vitality and money are wasted by some of our poor laborers in the saloon. Vitiating tastes—whether they belong to the millionaire or workingman—must be overcome by ethical evolution, whose chief factor is constant endeavor. This is a fit subject for the ethical reformer and social economist. The manner in which wages are spent has no bearing whatever on the question of difficulties between capital and labor. If used as a reason it is but a bit of one-sided sophistry unworthy the name of argument.

It is the just demand of labor and it is the duty of capital to pay suitable wages. That labor has not, and does not receive fair remuneration, is so apparent that argument is unnecessary. Much ado is made if a poor workingman spends five cents for a glass of beer, but look at his millionaire employer who spends hundreds of dollars for wines for one of his fashionable dinners. Gold is a beautiful screen for the debaucheries of the rich. The champions of labor, as a rule, are agitating the cause of those, crushed by the wheel of capital not the exceptional ones, receiving comparatively large wages.

A man ever so industrious, sober and economical cannot save more than he can earn. A writer speaks of a man saving a hundred dollars in ten months. Many industrious men cannot earn two-thirds of that sum in a year. Here is a common case, a man earning seventy-five cents or a dollar a day, five or six little children, a sickly, hard-working wife, food, clothes, house rent, probably doctors' bills, how can this man save for a rainy day, when with him it is raining all the time. Does the workingman ever aspire to innocent amusements, the little graces and refinements of education for himself and family to make life worth living? How preposterous! These are the prerogatives of the rich, who often are rich from the hard-earned work of the laborer. Is it right that the laborer should receive only enough to secure bare necessities and live by close saving and cheerless living, to continue to save enough to keep him from being buried in a "potter's field"? A workingman should receive enough payment for his toil to educate his children, cultivate himself, and enjoy some of the pleasures of life. When we see, as is so often the case, the workingman by the necessities of poverty poorly fed, dwelling in a cheerless home, is it any wonder his nature, being as it is, that he gravitates to the saloon?

But this is no reason that his wages should be "cut," but rather that they should be raised. It is often ignorance and destitution that drive him to low resorts. Let him have sufficient pay and spare time to cultivate his better self, to

have a few of the beauties of life, enough to make home bright and comfortable.

Let him feel he is a citizen and not a drudge, and home will be victor over the saloon. All millionaires are not monsters, all workingmen are not models. Selfishness is not a monopoly of either class. Altruism adorns them both, and in the course of moral development the time will come when they shall be what they should be, friends mutually helpful. It is surely the right of workers, to try in every honest manner, to improve their condition—and is there a better way than the strength of unity? The laborer's union marks one of the highest points in the evolution of labor. Look at the condition of the workman in England during the four hundred years preceding 1825, law made it a conspiracy for workingmen to associate for the purpose of having their wages raised. A recent writer commenting on this fact says: "If English laborers had continued to obey the letter of this law, they would probably now be working twelve hours a day, and be liable to imprisonment if they dared to ask for higher wages."

Will not unions, more than anything else help to break the strings that make labor a puppet to the caprice of capital?

Edward Bellamy is indeed a dreamer of dreams; a seer of chimerical visions; the mad Tasso of the labor question. But all honor to the man who amid the selfishness and strife for "place, pelf and power," can even dream of a time when love shall clasp on terms of social equality the hands of every man and woman in the bonds of universal familyhood; a time when no Jay Gould could be happy in the possession of eighty millions of dollars while millions of human beings are starving. In comparison with the present stage of civilization Edward Bellamy's ideas may seem visionary, but looking back at primitive man, whose only thought was for self, and then at the present century that has produced a philanthropist like a Howard and a Henry Bergh, when we realize that all that is needful is more selfishness and a wider diffusion of human love, it does not seem impossible that in the studio of time under the wondrous touch of the hand of evolution, Edward Bellamy's vision—like the sculptor's Galatea—shall spring to life—a beautiful reality. So let us dream and hope and work. The chimeras of one age have been the realities of the succeeding age. Ideality is one of the greatest gifts to man. Always floating before in luminous robes, its piquant beauty entices reality to climb from height to height, and this is the secret of the progress of the race.

"The stairs" that lead to the turret tops of Edward Bellamy's fair castle were commenced by those who preceded us. We are building them daily. They are the stairs of evolution.

BERTHA J. FRENCH.

WILLIMANTIC, CONN.

MISMATED.

Incompatibility of character does not mean a difference of taste, affections, aspirations; for differences are necessary to perfect harmony, and the man and woman (we have repeated it a hundred times) love each other better and better the more the man is a man and the woman a woman—which is as much as to say the more different they are.

In common language, incompatibility of character means, for example to harness an ox and a horse of Arab breed to the same carriage; to put a tortoise and a deer to walk together; to tie a goose and a swallow to the same cord and condemn to fly together; and if these comparisons fall short of the reality it is because their enormity does not reach by a very long way the psychical discords of men and women.

In that monstrous pairing of the deer with the tortoise, the horse with the ox, the swallow with the goose, only locomotion is treated of, but for the race that a man and a woman must take through life it is a matter not only of velocity but of environment and measure, of all that can modify sense, sentiments and thoughts.

To find a comparison which at all suits or pictures truthfully the tortures of two badly matched individuals who must live together I can only take that of a fish and a bird condemned to live together. But this comparison is not even good, for either the fish or the bird would die surely and quickly but of the man or woman neither dies but lives a death in life, feeling nothing of life but disgust, pain and wrong.

Convicts are also paired with a chain without any regard to their sympathies

but they have at least the psychical relationship of crime and often vice, which brings them near each other and also that other common hope of escape that makes them allies and even brethren; but in that other galley of a badly assorted marriage there is not one chain alone but a hundred and a thousand, all invisible, with as many nerves connecting two existences condemned to the sad communion of a common torture which is doubled for each by the suffering of the other.

There is the chain of the heart, the chains of taste and sympathy, the chains of antipathy, habits, desires and regrets; and along the length of these chains there runs currents of spite, hatred, rancor, malediction, vengeance and retaliation. The slightest movement on one side is communicated to the other by the chains and makes that other feel his pain, which he returns doubled by its own force and rendered crueler by the desire for revenge.

EVOLUTION IN THE DOG'S BARK.

The most curious imitation which we find in dogs, says a writer in Scribner's, is as to the measure of expression to which they have attained.

Among the savage forefathers of the modern dog, the characteristic of all their utterance was, to a great extent, involuntary, and once begun, the outcry was continued in a mechanical manner.

The effect of advancing culture on the dog, however, has been gradually to decrease this ancient undifferentiated mode of expression by howling and yelping, and to replace it by the much more speech-like bark. There is some doubt whether dogs possessed by savages have the power of uttering the sharp, specialized note which is so characteristic of the civilized forms of their species.

It is clear, however, that if they have the power of thus expressing themselves, they use it but rarely. On the other hand, our high-bred dogs have, to a great extent, lost the power to express themselves in the ancient way. Many of our breeds appear to have become incapable of ululating. There is no doubt but the change in the mode of expression greatly increases the capacity of our dogs to set forth their states of mind.

If we watch a high-bred dog—one with a wide range of sensibilities, which we may find in breeds which have long been closely associated with man, we may readily note five or six varieties of sound in the bark, each of which is clearly related to a certain state of mind. That of welcome, of fear, of rage, of doubt and of pure fun, are almost always perfectly distinct to the educated ear, and this although the observer may not be acquainted with the creature. If he knows him well he may be able to distinguish various other intonations—those which express impatience, and even an element of sorrow. This last note, verges toward a howl.

It Is Not What We Say

But What

Hood's Sarsaparilla Does

That Tells the Story. Its record is unequalled in the history of medicine. Even when other preparations fail

Hood's Sarsaparilla Cures

Hood's Sarsaparilla is sold by all druggists, \$1; six for \$5. Prepared only by C. I. Hood & Co., Apothecaries, Lowell, Mass., U. S. A.

Hood's Pills act harmoniously with Hood's Sarsaparilla and are gentle, mild and effective.



New Chrysanthemum Seed

These charming new types of Chrysanthemum from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Austrian Plume types, Rosettes, Globes, Pom-poms, Miniature and Mammoth. Now the seed is either in pots or in the garden. From a packet of this seed one may have a most magnificent show of rare beauties. Price 25c. per pkt. or FOR ONLY 25c. WE WILL MAIL ALL OF THE FOLLOWING:

- 1 pkt. NEW JAPANESE CHRYSANTHEMUM Seed.
- 1 pkt. BEGONIA VERNON, mixed, finest of all.
- 1 pkt. GIANT WHITE SPIDER FLOWER, new.
- 1 pkt. JAPANESE WINEBERRY, king of berries.
- 1 pkt. NEW SPOON GOURD, curious and useful.
- 5 bulbs NAMED GLADIOLUS, 1 each of White, Pink, Scarlet, Yellow and Variegated.
- 3 bulbs MAMMOTH OXALIS, different colors.
- 1 bulb VARIEGATED TUBEROSE, Orange flowers.
- 1 bulb ZEPHYR FLOWER, a perfect fairy-like gem, and our GREAT CATALOGUE with 9 magnificent colored plates and covers, and sample copy of the MAYFLOWER with two great chromo plates. These 5 packets of seed Novelties and 19 choice bulbs (worth \$1.35) will all flower this season, and we send them for 30 CENTS only to introduce our superior stock. Collections for \$1.00. Catalogue will not be sent unless asked for, as you may already have it.

Order at once, as this Offer may not appear again. Send us the names of 5 or 10 of your neighbors who love flowers and we will add a fine Novelties, FREE.

OUR CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare new Fruits is the finest ever issued; profusely illustrated with elegant cuts and colored plates. We offer the choicest standard sorts and finest Novelties. We are headquarters for all that is New, Rare and Beautiful. This elegant Catalogue will be sent for 25c., or FREE if you order the articles here offered.

JOHN LEWIS CHILDS, Floral Park, N.Y.

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case they materially aid us, as also in various other ways.

12mo. 260 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office

A copy of . . .

As It Is To Be

—FIFTH EDITION—

By CORA LINN DANIELS.

A most wonderful work on After Death. Laws of Life, Here and There. Sweetly Religious. Nobly Comforting. Fascinating descriptions. "Curious, remarkable, convincing."—Standard Union.

Beautifully Illustrated.

"The Most Remarkable Book Ever Written by a Woman."

The author has now received SIXTEEN HUNDRED letters of thanksgiving and admiration. PRICE: Paper, 50c. Cloth, \$1.00. Satin, \$1.50. For sale at this office.

WOMAN AND THE HOME

FORTY-EIGHT.

"Oh, forty-eight!
How desolate, how desolate!
—Some Modern Poet.

Sad poet, pitying the fate
Of woman come to forty-eight,
Thou spinst a web of weary woe
From cobwebs of the long ago;
From days when women till her grave
Was taught she still must be a slave;
When Wellesley, Vassar, and Bryn Mawr
Were visions scarcely seen afar;
When "forty-eight" too often meant
The "winter of her discontent,"
And mournfully the spinster found
Her path confined to one dull round
Of home, where all had rights, save she,
And church, that bade her "silent be."
Then, all too early withered grown,
In life's gay whirl she stood alone,
Her tragic tolls for others blent
With filmy veils of sentiment,
Because to all to minister
Was deemed by all enough for her!

Sweet sentiments of sacrifice,
We take you at your proper price,
And turn to her we hope to see
Dawn on the dying century;
Dawn—No; already near she stands,
And heralds triumph o'er the lands;
The woman of the nobler state
Who yet is young at forty-eight;
Whose forty-eight her mental prime
Means, rather than her fading time;
Who backwards to youth's narrow bound
Looks, thankful for her freedom found,
And glad that she can feel no more
The fierce unrest of twenty-four;
Who hails the future woman's worth,
A citizen o'er all the earth,
Who, proud, yet humble, feels her place
Among the rulers of the race,
Whose powers reach on every side,
No fitting sphere of work denied,
The brain, like man's with garnered wealth,
The body trained to noblest health,
Such forty-eight may well afford
To show her harvest's ripened hoard:
Then desolate no more be said,
But tell us rather, in its stead,
How strong and free, how glad and great
May women be at forty-eight!

—Ursula Tannenforst, in Woman's Tribune.

EDNA LYALL.

In the Windsor Magazine there is an illustrated article devoted to Edna Lyall. The writer says: Miss Bayly is slight and fragile in appearance, with a quiet, restful face full of expression, kindly, thoughtful eyes, firm mouth, a high, intellectual forehead, and an abundance of dark brown hair. To strangers she is rather shy and reserved, but to those who are fortunate enough to know her personally, and who go to her in time of trouble or anxiety, she is kindness and tenderness personified; full of sympathy and cheery encouragement, and ever ready to give practical help and advice, or to do anything in her power to make things a little brighter for others. Edna Lyall's home is in a picturesque gabled, red-tiled house, covered with virginian creeper and ivy, and sheltered by elm trees. It stands in College Road, Eastbourne.

Speaking of her early struggles, Miss Bayly told her interviewer: "Won by Wailing," a story intended for girls, the first thing I published, failed altogether. Then in 1882, "Donovan" appeared, in three volumes. This, too, although well reviewed, was an utter failure. During 1883, the manuscript of "We Two" was refused by half-a-dozen publishers, and I well remember turning into St. Paul's one day after the sorrows of Paternoster Row, and miserably wondering whether I must after all give up. I made up my mind to go on until the list of publishers was exhausted, and as I walked down the south aisle a little thing gave me fresh courage. I caught sight of the monument of one of our kinsfolk who was killed at Camperdown, and I thought, "You died fighting—I'll die fighting too." After that there were some hard times, but in the spring of 1884, "We Two" was at last published, and proved a great success." Since then her success has been continuous, and she has reaped a golden harvest from her pen. She turns some of the proceeds of her work to good account; among other things she completed the peal of bells at St. Saviour's,

Eastbourne, by presenting three magnificent bells, which were named respectively after three characters in her novels, "Donovan," "Erica," and "Hugo."

Edna Lyall is a modern woman, modern enough at least to compose on a typewriter, and to be Secretary of a Women's Liberal Association. She says: "I compose with the typewriter—a Remington—but before sitting down I always have the outlines of the story clearly defined. I never write anything in a hurry, or to publishers' orders, but take my time, slowly and carefully working things out. What is the title of this latest one to be? That is the last thing to be decided, as a rule. I generally choose about six titles, and let my publishers select the one they consider most saleable. All really good titles are already used, it seems to me."

Edna Lyall looks upon woman suffrage as an act of right and justice, and although she admits that it is not likely to be just yet, cannot understand any woman being indifferent to the subject, who takes even the smallest interest in her country. "As for being unwomanly," she says with a smile, "I fail to see anything unwomanly in voting, although canvassing for votes is perhaps another matter! Even now, I consider women have great opportunities for influence. So much may be done in the home life by teaching and training the younger members of the family to form and carry out right and good principles. We have a woman's Liberal Association in Eastbourne with a large membership. I am one of the secretaries."

THE NATIONAL COUNCIL OF WOMEN.

The second annual session of the National Council of Women of the United States will begin at Washington, February 17 and continue until March 2. The sessions will be held at Meizerott's Music Hall, while the headquarters will be at the Ebbitt House. This is a very long session indeed, and the effect of the Council would be bettered by great compression of the elaborate programs. But those who attend can find a deal else to interest them in the city of Washington. The Council comprises as members the National Woman Suffrage Association, National Woman's Christian Temperance Union, National Free Baptist Missionary Society, Illinois Industrial School for Girls at Chicago, National Woman's Relief Society of Utah, Womodaughis of Washington, D. C., Young Ladies' National Mutual Improvement Association of Utah, National Christian League for the Promotion of Social Purity of New York City, Universal Peace Union, International Kindergarten Union, Woman's Republican Association of the United States, National Association of Loyal Women of American Liberty, Woman's Foreign Missionary Union of Friends, Woman's Relief Corps, auxiliary to the Grand Army of the Republic, National Association of Women Stenographers, National Council of Jewish Women, American anti-Vivisection Society. The formal opening, Monday morning, February 8, will be distinguished by President May Wright Sewall's triennial address. Religious questions will occupy the sessions for Monday and Tuesday, and interesting papers will be read by Jewish women, Friends, and women of various Christian denominations. Philanthropy will be the topic of the session from Wednesday evening through Thursday evening. Washington's birthday will be appropriately devoted to patriotism. On Saturday education will be taken up and carried through the day. Industry, politics, hygiene, dress, divorce, reform, peace, temperance, government reform, moral reform, and many other topics are announced for treatment by leading women. A program of 24 pages is issued giving full information, and it may be obtained of the secretary, Mrs. Rachel Foster Avery, Somerton, Philadelphia, or after February 1, at 1328 I street, N. W., Washington, D. C.

E. M. H. writes: I witnessed the other day the burial, at Highgate, of the outworn body of that pure soul and sweet singer, Christina Rossetti. It was a lovely winter's scene—the sprinkling of quiet snow, the green leaves and grass between; blue sky above, and sunshine over all. Since then I have been re-reading, with increased interest and reverence, some of her poems; and the thought is borne afresh upon me of all that we in the flesh owe to that Death which seems to take away from us the desire of our eyes. "Loss" by death is a common phrase enough; also

the somewhat cant one, that "what is our loss is their gain." But do not we, too, gain, in the deeper love, comprehension, and appreciation of those we could only view "through a glass darkly" whilst yet with us here? Once freed from "that burden of the flesh whence comes so much struggling," they are ours, more than they could be before and "spirit with spirit can meet" "without let or hindrance." —Light.

FOR 20 YEARS

the formula for making Scott's Emulsion has been endorsed by physicians of the whole world. No secret about it. This is one of its strongest endorsements. But the strongest endorsement possible is in the *vital strength* it gives.

Scott's Emulsion

nourishes. It does more for weak Babies and Growing Children than any other kind of nourishment. It strengthens Weak Mothers and restores health to all suffering from Emaciation and General Debility.

For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Blood Diseases and Loss of Flesh.
Scott & Bowne, N. Y. All Druggists. 50c. and \$1.

PATENTS CAVEATS, TRADE MARKS COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

The Salem Seer.

Reminiscences of Charles H. Foster.

—BY—
GEORGE O. BARTLETT.

Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports, or his experiences with investigators which read like fiction but are vouched for as facts.

For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Cloth, \$1.00.

DR. WESTBROOK'S WORKS

The Bible: Whence and What?

This volume ably answers the questions proposed in the title and is a marvel of condensation. Just the thing for busy men. (With portrait.) Price \$1.00.

Man: Whence and Whither?

The eight chapters of this book are eight popular lectures delivered to a Philadelphia audience who demanded their publication. The work is an encyclopedia of facts and suggestions for those interested in the queries of the title. Price, \$1.00.

Girard's Will and Girard College Theology.

A complete exposure of the perversions of the will of the Philadelphia millionaire written in a racy style but with legal accuracy. Price, \$1.00.

The Eliminator, or Skeleton Keys to Sacred Secrets.

A work of profound research, deeply reverent but thoroughly radical. It is far in advance of the times, and is worthy of the study of the independent thinker. It contains the elements of a theological revolution. (With portrait.) Price, \$1.25.

Also two pamphlets "The Clergy and Divorce," 20 cents; and "Shall the Bible Be Read in our Public Schools?" 10 cents.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.]

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.]

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.]

Liver Complaint, Mental Dyspepsia, and Headache.

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trall, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeisen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 30 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."

Chastity; Its Physical, Intellectual and Moral Advantages.

By M. L. Holbrook, M. D. Contents: What is Chastity? Does Chastity Injure the Health? Moral Advantages. A Lesson From Socrates: Chastity and Offspring: Chastity and Virility: What the Sexual Instinct has Done for Man: Cure of Unchastity: Appendix in which 20 subjects are described. Price, 50 cents. Beautifully printed. Dr. S. A. Everett writes: "With all its immense advantages you make the desirableness of a clean life manifest."

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lift her readers to a higher level of thought, and ennobles them with her own lofty ideals. No one can read this work without being benefited and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect, and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." Send all orders to

BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Catching Cold. By Charles E. Page, M. D. New York: The Health Culture Co., 30 East 14th street. Price, 10 cents.

The gist of the teaching of this pamphlet is to be found in the remark that "it is during a warm spell in midwinter, after the world has for quite a period been confined within doors, that every body has a cold," that is to say everybody that sticks to his flannels and top coat." Colds are thus traced chiefly to overclothing, in addition to which the author refers to the importance of appetite, exercise, the proper action of the skin and ventilation.

Three Sermons. By David Swing, with Selections and Letters. Chicago: A. C. McClurg & Co. Cloth. Pp. 79. Price, 75 cents.

These three sermons which have a special interest for Spiritualists as dealing with the future life, were originally printed for private circulation by Mr. and Mrs. William Talcott, of Rockford, Ill., with the consent of Professor Swing, and since his death have been brought out in the present form with revisions and additions: the profits on the sale of the volume to be given to the daughters of David Swing. The book is dedicated to his memory and has a fine frontispiece portrait of him. The tenor of these sermons are fully indicated by their titles, viz., "God Cares for Our Dead," "Gone Beyond the Veil," and "The Power of an Endless Life."

Shylock's Daughter. A Novel. By Margaret Holmes Bates. Chicago, 1894: Charles H. Kerr & Company. Cloth. Pp. 146. With ten full-page illustrations by Capel Rowley.

The author has dedicated her work to the People's party, and the story deals with the various phases of the labor and social questions of the day, by one who has apparently made a careful study of them. The hero is a farmer's son who, having become interested in the political economic needs of his fellow workers, is sent to represent them in the State Legislature, where an elderly wealthy Senator seeks to ensnare him from his allegiance to his party by entirely unique methods, which in the end react upon himself. There is a very pretty love story involved and some very dramatic episodes in the brightly told story whose denouement is startlingly original though satisfactory.

Application of the Mosaic System of Chronology in the elucidation of Mysteries pertaining to the "Bible in Stone," known as The Great Pyramid of Egypt. By Edward B. Latch. Philadelphia: Press of J. B. Lippincott Company. 1895.

We suppose that Mr. Latch, who has written various works bearing on the allegorical meaning of the Old Testament, is competent to deal with such a subject as the esoteric indications of the Great Pyramid. We must confess that his "Application" is beyond us, possibly because its understanding would require more time than we are able to give to it. The diagrams with which this pamphlet is illustrated contain information which if true is very valuable, but no one but a "Great Pyramidist" can accept it. The whole subject is so profound that we are surprised a secret society has not been formed for its complete development, and for perpetuation of the knowledge its students have acquired. To them the present work will be of great value, but we fear it will not interest the general reader.

The Country Teacher. A Manual for Country Schools. By Jonathan Hunt, Stanton, Ohio. Second Edition. Revised and Improved. Northwestern Republican Print, Wauseon, Ohio. Price, 25 cents.

If the average country schools of Ohio are such as the author states, then an elementary manual of this character will not only be useful, but it is a necessity. At the same time, we doubt whether in some respects, for instance in Arithmetic, it is elementary enough. Its suggestive thoughts form probably its best feature, and if they are carefully weighed and acted on, the teacher will be rewarded by unhoped for success. Especially should the remarks on self-control be studied, in connection with the subject of habit or reflex action which is the chief feature of elementary education. The author's idea appears to be that instruction and practice should take the place of study and recitation. Bearing in mind that this

manual is intended for country schools and for use in the training of young children, we think that any reference to such subject, Metaphysics might well be omitted.

The Dogs and the Fleas. By One of the Dogs. Illustrated. Fourth Edition, 10,000. Vincent Publishing Co., Indianapolis. Pages 273. Price, 50 cents.

This is a remarkably clever skit from the standpoint of the dogs, who represent the labor element of the United States, the fleas standing for the employers of labor. The scene is laid in Canisville, the dogs of which having defeated and driven away the invading dogs from Kyhidom, whose king was His Superbly Serene and Super-sacred Majesty, Gorgeous Littlehead Flea, became vain and conceited, and ceasing to heed the wise counsels of their first ruler, Bull McMaistiff, became overrun with fleas. As the fleas waxed fat they compelled the dogs to build a big mill with a great, deep hopper to it, which mill was worked with a long handle turned by the dogs, and was used to grind up poor dogs that were thrown into the hopper by lick-spittle dogs called chuckers. The blood crushed out of the dogs ran from the hopper by a big spout into a tank, around which sat a large company of big fleas, the chief of whom was Andronicus Carnivorous, whose identity it is not difficult to discover. The book relates the fortunes of the dogs, their increasing leanness, their attempts to discover its cause and to remedy their evils, with the various means adopted by the fleas to keep the dogs in subjection and to circumvent their efforts to improve their condition. The dreadful disease of thinking shows itself among the dogs several times, but it is nearly eradicated, and finally to prevent the disease from breaking out again, the fleas appoint a Bamboozling Committee to invent amusements for the dogs which shall take up the time during which they are not grinding at the mill. The Committee consists of Charley Mountebank Flea, Andronicus Carnivorous, Wilhelm Bunkum Mak Tinney, Harry Bamboozle Grandadhat, and the Reverend Tee de Little Wit Blatherskite. A large part of the book is taken up with the doings of these Bamboozlers, whose schemes are highly successful, although on one occasion nearly spoiled by the indiscretion of Pharaoh Phrique. The dogs were dazed for a time into forgetfulness of their hapless condition, but the old disease began again to show itself, and a meeting of fleas was convened for adopting means for securing the salvation of the dogs. Music and picture-galleries are proposed and finally a charity-ball is decided on, but before the meeting breaks up the dogs come to their senses and turn the tables on the fleas, who are driven away and a "pure democracy under a cleaned and purified flag of the truly free" is established. The book is well and amusingly written, and, notwithstanding its tone of exaggeration, furnishes food for serious thought. The illustrations are well drawn, and do not leave doubt as to the identity of the characters who occupy the principal parts in the story.

MAGAZINES.

The leading feature of The Century continues to be the "Life of Napoleon," by Prof. William M. Sloane, which, in the February number, reaches the topic of Bonaparte's first military success. Mrs. James T. Fields contributes her personal recollections of Oliver Wendell Holmes, accompanied by a dozen or more unpublished letters by Dr. Holmes in his characteristic vein of humor and literary charm. Mr. C. D. Gibson, the popular illustrator, contributes a number of sketches to an article by Mrs. Schuyler Van Rensselaer on "People in New York," a subject which the writer, a long-time resident of New York, treats from fashionable, social, and other points of view. Mrs. Burton Harrison, in the third part of her novelette, "An Errant Woof," makes a change of scene from England to Tangier, and the trip from New York to Gibraltar and across the straits becomes, in Mrs. Harrison's hands, not only an addition to the plot of her diverting story, but almost a guide-book to this novel and interesting trip. In Topics of the Time in addition to the forestry editorial are articles on the common sense of the merit system, on the proposed plans of currency reform, and on "Social Parity." There are open letters on "Young Men and the Preaching They Want," and "An Immigration Restriction League."—"Fallacies of High Critics," is the subject of an interesting paper with which

Prof. William Henry Green, of Princeton, opens the review section of the Homiletic Review for February. Benjamin Kidd's popular work on "Social Evolution," is criticised in a masterly way by Dr. William W. McLane, of New Haven. Rev. Horace E. Warner contributes a practical paper on "The Minister's Study of Science." Prof. Gross Alexander, D.D., of Vanderbilt University, gives "Some Practical Thoughts on Composing Sermons," and Dr. William Hayes Ward throws the light of the latest research on "Cyrus and the Return of the Jews." Dr. Stucken-berg brings to the discussion of "The Social Problem" the vigor and thoroughness of a master mind and is making of his department a most important feature of the Review. Funk & Wagnalls Company, 30 Lafayette Place, New York City. \$3.00 a year.—"Old Ironsides" figures prominently in the February number of St. Nicholas. Hon. S. G. W. Benjamin, ex-minister to Persia, describes "The Last Voyage of the 'Constitution,'" from New York to Portsmouth, where the glorious old frigate was laid up to rot, together with other neglected hulks. The number is strong in entertaining natural-history sketches.

"SYMPATHY OF TWINS."

Under this title the Daily News publishes the following letter from the Rev. J. Lloyd James, Congregationalist minister at March, Cambridgeshire: "Sir.—An incident occurred which may prove of some interest to your readers and others. I have twin daughters, now twelve years old. While at dinner one of them jumped up and said that a dog bit her leg just above the ankle. We all laughed, knowing that there was no dog in the room nor in the house, as we keep none. An hour afterwards her sister, the other twin, went out, and a neighbor's dog bit her exactly where the other complained of being bitten whilst at dinner. That seems strange to me, and what is equally strange is, that both the twins had pain alike after the dog bit one of them, and the one that was not bitten would cry out in her sleep that a dog had bitten her. The one felt what the other suffered from, and as the one gets better the other's pain lessens. On what ground can this singular incident be explained, physical, physiological, or psychological? Perhaps one of your readers can explain. To me it seems strange."

The magazine edited by Ella A. Jennings, formerly entitled "Humanity and Health," has taken a new start and come out in a bright and pretty new dress, with the artist W. A. Cooper added to its editorial corps, and it will be hereafter known by its new title "Health and Beauty." It will contain original illustrations made by Mr. Cooper, embracing instructive and historical subjects. The purpose of the magazine is to show how a rounded out or symmetrical manhood and womanhood may be obtained by all who desire to possess it. The children will not be forgotten nor even the lower animals. Health and Beauty Publishing Co., 93 Clinton Place, New York City, N. Y. \$1 per year, 10 cents a copy.


It is recalled in one of the English notices of the late Mr. Froude that in his address as lord rector of the University of St. Andrew's in 1869 he made some rather notable allusions to the insincerity which he thought was the besetting sin of clergymen of all denominations. About the same time his wife's brother-in-law, Charles Kingsley, in his farewell address on resigning the chair of modern history at Cambridge, denounced historians for their partisanship, inaccuracy and habitual misrepresentation. The opportunity was improved by a contemporary wit (tradition says it was the present bishop of Ox'ord) in these two stanzas:

"While Froude assures the Scottish youth That parsons do not care for truth,
The Rev. Canon Kingsley cries:
'All history's a pack of lies!'
"What cause for judgment so malign?
A little thought may solve the mystery;
For Froude thinks Kingsley a divine
And Kingsley goes to Froude for history."


Readers who remember these verses or have them in their scrapbooks will perhaps pardon their repetition for the benefit of others less fortunate. It is a pity that any one, for no greater fault than mere youth, should miss so good a hit.—Harper's Weekly.

Joseph T. Dodge, Madison, Wis., writes in regard to the vindication of Mrs. Williams: THE JOURNAL has paid its readers the compliment of refraining from comment upon the report in the New York Recorder of a séance given by Mrs. M. E. Williams in New York at what is supposed to be her own home. I beg the privilege of making a few remarks. Her case when tried before the Spiritualists of Paris went squarely against her and she was convicted of fraud. She has lately had a new trial, in her own home, before a jury of her own selection, under all the advantages of her own platform and has chosen her own reporter of the trial. The reporter conceals his name, does not even claim to represent the New York Recorder, nor give the least internal evidence of his competency to observe and report such a trial, but made just such a report as might be expected from a confederate who wished to prepare the way for Mrs. Williams to "resume business at the old stand." But what about the verdict of twenty-two persons who certify to the "genuineness of the manifestations occurring at the above séance"? They simply certified it was given "under such test conditions as seemed to preclude the possibility of fraud." Mr. Henry J. Newton was one of that jury. Ex uno disce omnes. He was the champion of Ann Eliza Wells who abandoned her libel suit when the language of the libel was admitted and the court would not allow her to try a different issue. In the letter of Mrs. Williams in Light of Nov. 10th, she complained first that it had inserted an anonymous telegram from Paris, to which the editor replied by giving the name of the author, who was one of the witnesses of the exposure. She next declared her intention, and that of her business manager, Mr. Macdonald, "immediately to make an affidavit of what actually occurred in Paris, and these affidavits will be published in pamphlet form as soon as possible." As these affidavits have not been heard from, perhaps her faith in their efficacy for healing the rent in her character has waned or the need of them been obviated by the statements of the witnesses as published in Light. Her faith, however, in advertising in the New York Re order is as strong as ever and certain Spiritualist papers are pretty certain to copy her advertisements (?) with approval. As she has secured a verdict that there were no wigs in sight in her house in New York, there were none found in her possession in Paris. Business can now be "continued as usual at the old stand."

World's Fair
MEDAL
And Diploma
Awarded



AYER'S
CHERRY PECTORAL
FOR
THROAT
and
LUNG
COMPLAINTS



A CURIOUS CASE OF MIND READING?

The following is translated from *Annales des Sciences Psychiques*, November-December, 1894:

Dr. Quintard read to a *Société de Médecine d'Angers*, a communication containing observations on a very curious case which he sent to this periodical.

Gentlemen: Psychology touches too many points of biology for you to be indifferent to it. It is for the purpose of the solution of a problem of psychological nature that I meet you to-day in communicating to you the following curious case:

Ludovic X. is a child of less than seven years, lively, gay, robust and gifted with excellent health. He is entirely free from all nervous affection. His parents equally present nothing suspicious from the neuropathological point of view. They are people of a quiet mood who know nothing of any strange experiences in life. No trouble can be said to exist, or even be presumed to exist in the case of Ludovic X. so far as the harmonious relations in the cerebro-spinal functions are concerned. At the age of five this child seemed to be walking in the steps of the celebrated Inaudi. His mother desired at this age to teach him the multiplication table, and perceived, not without surprise, that he recited it quite as well as she! Soon "Baby" delighting in his play, succeeded in making out of his head multiplications with a formidable multiplier. In fact one had only to read to him a problem selected by chance among a collection, and he immediately gave a solution of it. This for example: If some one puts into my pocket 25 francs, 50 centimes, I should have three times as many as I have, less 5 francs 40 centimes. What is the sum which I have?

Hardly was this stated when "Baby" without even taking time to reflect, answers 15 francs 45 centimes, which is correct. Next they go at once to the end of the book and find among the most difficult problems this one: The radius of the earth is equal to 6,366 kilometers; to find the distance of the sun from the earth, knowing it to be equal to 24,000 radii of the earth, what is this distance in leagues? The child, with his stammering voice, gives without hesitating, this solution which is that of the book, "38,196,000 leagues!"

The father of the child having his time well occupied, did not at first, give to the wonderful gifts of his son any particular attention. Finally he was roused to look into the case and, as he is a pretty good observer, he soon remarked that the child listened very little, sometimes not at all to the reading of the problem, and, further that the mother whose presence is necessary to the success of the experiment, must always have, under her eyes or in her mind, the solution required. Whence he deduced the fact that his son did not calculate, but guessed, or to speak more correctly, practiced on his mother "mind reading." He at once determined to assure himself of this. Accordingly he asked Mrs. X. to open a dictionary and ask her son what page she had under her eyes, and the son immediately replied "456." This was correct. Ten times this experiment was tried and succeeded every time. Behold "Baby" had become a sorcerer from being a mathematician—let us say a diviner, not to offend him. But his remarkable faculty of second sight is not exercised except on numbers. Let Mrs. X. mark with her finger nail any word whatever in a book; the child, on being asked on this subject names the word underlined. A phrase is written in a memorandum book; however long it may be it has only to pass under the eyes of the mother, in order that the child, be-

ing questioned, even by a stranger, repeats the phrase, word for word, without having the air of one who is accomplishing a "tour de force," a remarkable thing. It is not even required that the phrase, the numbers or the words be set down on paper; it suffices if they are clearly defined in the mind of the mother for the child to do the "mind reading."

But the triumph of "Baby" is in the games with cards, etc. He guesses all the cards of a pack, one after the other. He indicates, without hesitating, any object which has been hidden, without his knowledge, in a drawer. If he is asked to give the contents of a purse he will give them accurately even to the smallest piece of money in it.

Where the child is especially wonderful is in the translation of foreign languages. One might suppose he knew English, Spanish and Greek. Lately a friend of the family asked of him the meaning of this Latin Charade: "Lupus Curabat sine pedibus suis." "Baby" gave it to the satisfaction of everybody. The name of this infant prodigy was on every lip.

After reciting the facts the learned gentleman said: Let us seek now to raise one corner of the veil which hides this mysterious phenomena of "mind reading." Is it simply a case of suggestion? The fact that in the case under observation the child required the presence of his mother to act as a sort of mirror in which, so to speak, the thought is reflected to give some ground for this hypothesis. At all events there is no occasion to suggest the hypothesis of hypnotic suggestion as the child was never in a condition of hypnosis. As to "waking suggestion" some will-power is required to make the success of an experiment in this direction. In the case of this child the "mind reading" was accomplished in most cases against the will of the mother; she tried to teach him to read when he had arrived at the proper age and he made no progress whatever. Divining everything he exercised neither his judgment nor his memory.

"Mental suggestion" is next mentioned as a possible cause. The theory is that every psychic phenomenon is necessarily accompanied by dynamic, vascular, secretory modifications, etc. These imperceptible modifications constitute a sort of mimic speech, which certain hyper-excitable subjects perceive and easily interpret.

It would be difficult to apply this to the case in hand, as the child was not in the least hyper-excitable, and moreover, far from seeking to read the physiognomy of his mother, he read her thought just as well by closing his eyes and turning his back upon her.

He advances a sort of theory as follows: In view of what is passing in our body, between two organs in sympathy, may we not presume that there exists between certain individuals a special affinity, susceptible of acquiring, in conditions as yet ill understood a remarkable power? This affinity, this force, this current, let us call it the mesmeric fluid with the magnetizers, neuric force with Baret, electro-dynamism with Phillips, radiating influx of Dumonpallier, we shall only do nothing more than baptize a hypothesis; but let us bring a single proof in support of its existence and we shall change the hypothesis into a law. This proof has been provisionally found in the case of Madame X. Having observed that her son succeeded without any mistake in repeating her long dictations when she was at his side, she conceived the idea of placing herself behind a screen, and then the task of the scholar became filled with offences against the grammar. Madame X. was interrupting the current just as a screen may intercept the ray of light.

This current, he concludes, this undulation, this irradiation, the nature of which will continue to be discussed, but the existence of which cannot be denied, throws, in my opinion a ray of light on this chaos; and it is in this light that will be found I hope the solution of the problem which I present to you for your consideration.

There was some discussion by the medical gentlemen of this society. Dr. Quintard was confirmed by Dr. Tesson who had also observed the child, as to the facts. We hope Dr. Darieux will follow up this curious case in some subsequent number of his excellent journal with the testimony of others who seem to have witnessed this extraordinary case.

Mrs. Besant in a letter to the *Westminster Gazette* virtually admits that Mr. Judge is untrustworthy. She says: On the letters I was duped, and I said so as plainly as words could say it in my statement read to the Convention last July (after I had been checkmated on the committee), and sent by me to the Press. . . . And I say now that it had never at that time entered my head to doubt the genuineness of these messages, nor to suspect Mr. Judge of any unfair dealing. I willingly take any blame for my gullibility that may be cast on me, for I wish only that the facts may be known.

Charles E. Hoag in the *Springfield (Mass.) Republican*, says that the day is near when exemption of church property from taxation will be done away with? "The removal from our statutes of this last remnant of the former connection of church and state, will permit a religious society, if it so wishes, to rear a church of jasper, with windows studded with diamonds, and dome of silver. It can pave the aisles with gold, the ornaments may be pearls and rubies—and yet no man can say, 'I was obliged against my will and my religious feelings to help pay for all this luxury.' So long as the people are called upon to support (directly or indirectly) a religious society with which they are in no way connected, and in whose dogmas they disbelieve, so long they will feel that they have a right to protest against either the building or the exemption from taxation of cathedrals and churches that in solidity and vastness out-rival those of the Old World. When the exemption from taxation of edifices costing millions of dollars passes away then will pass away, also, the right to criticize."

The thousands of cures of scrofula, salt rheum, etc., by Hood's Sarsaparilla constitute absolutely conclusive evidence of its superior merit as a blood purifier. Be sure to get Hood's.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it home.

Any tendency to premature baldness may be promptly checked by the use of Ayer's Hair Vigor. Don't delay till the scalp is bare and the hair-roots destroyed. If you would realize the best results, begin at once with this invaluable preparation.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tired remedy.

CLAIRVOYANT EXAMINATION FREE.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age. Address, DR. E. F. BUTTERFIELD, Syracuse, N. Y.



What to do with Milk Pails! Clean them with Pearlina. You can't get them so thoroughly sweet and pure in any other way. "The box and barrel churn

are not hard to keep clean. A little hot water and a little Pearlina will clean any churn or do away with any bad odor."—*The Dairy World*, Chicago.

Perhaps you think that some of the imitations of Pearlina, that you'd be afraid to use in washing clothes, would do just as well in work like this. They wouldn't hurt tinware, certainly. But they wouldn't clean it, either, half as well as Pearlina—besides, "don't play with the fire."

Ely's Cream Balm

Cleanses the Nasal Passages, Allays Pain and Inflammation, Restores the Senses of Taste and Smell, Heals the Sores.

Apply Balm into each nostril. ELY BROS., 56 Warren St., N.Y.



LIGHT:

A Weekly Journal of Psychical, Occult and Metaphysical Research

All orders for the paper should be addressed to the Manager; all communications to the Editor.

Price 2d. per copy; 10s. 10d. per annum. Office, 2, Duke St., Adelphi W. C., London, England

The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy and ethics. J. D. SHAW, Editor and Proprietor, Waco, Texas. Terms, \$1.50 a year.

Works of Instruction in HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.

How to Magnetize, or Magnetism and Clairvoyance. By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual. By J. Contes Ph. D. Paper covers. Price 50 cents.

The Illustrated Practical Mesmerist. By W. Davey. Gilt board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth, Price 75 cents.

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper Covers. Price 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865-1877, S. S. JONES.
Editor 1877-1892, John O. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year,\$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

Advertising Rates, 20 cents per Agate line.
Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Any obtainable book may be ordered from the office of THE JOURNAL.

B. F. Underwood is open to applications for lectures within twelve hours' ride of Chicago.

Orders for "Mollie Fancher, the Brooklyn Enigma," by Judge Dailey, may be sent to this office. Price \$1.50 per copy.

Under the title, "First Attacks on the Mother Tongue," Prof. James Sully describes in the February Popular Science Monthly the manner in which children learn to imitate speech and then to apply correctly the words that they use. Some of the amusing mistakes that they make in both processes are accounted for in Prof. Sully's article.

In Sphinx for December last Mr. L. Deinhart continues an article devoted to the abstracting of the chief features of Madame Blavatsky's "Secret Doctrine" adding illustrations and comments which he has industriously extracted from the writings of the theosophists. The other articles in this number are "Our Surrounding—Our Karma," "The doctrine of Reincarnation as presented from Vedanata Sources," "The Great Love," "A Vision of Christ," "Witch Phrases of Former Times," and quite a number of instances of occult phenomena.

War is being waged in England against the use of the word scientist. The Duke of Argyll, Sir John Lubbock, Lord Raleigh, Lord Kelvin, and Professor Huxley unreservedly condemn the word; Sir John Lubbock proposes philosopher instead; Lords Raleigh and Kelvin prefer naturalists. Professor Huxley thinks that scientist must be about as pleasing as electrocution to any one who respects the English language. Grant Allen, while disapproving of the word, thinks it is pedantry to object to a new word when it is used by a majority of persons; after the camels of altruism and sociology, scientist is comparatively a goat. Alfred Wallace alone is not disturbed by the word; he describes it as useful, and argues that, since we have biologist, geologist, chemist, physicist, and specialist, we might as well use scientist, and he further asks:

"What is there to use instead?" Science Gossip says the word was first invented and used by Whewell in his "Philosophy of the Inductive Sciences" in 1840.

I hope heaven is warm, there are so many barefoot ones. I hope it is near,—the little tourist was so small. I hope it is not so unlike earth that we shall miss the peculiar form—the mold of the bird. "And with what body do they come?" Then they do come! Rejoice! What door? What hour? Run, run, my soul! Illuminate the house. "Body!" then real,—a face and eyes,—to know that it is them! Paul knew the Man that knew the news. He passed through Bethlehem.—Emily Dickinson.

We have received from Dr. Giorgio Finzi, of Milan, a circular announcing the appearance of a new journal devoted to the investigation of psychic phenomena, to be called Rivista Di Studi Psichici, to be issued monthly, edited by Dr. G. B. Ermacora, whose writings are already somewhat known to the readers of THE JOURNAL, and by Dr. Finzi who read a paper at the Psychical Science Congress in Chicago. The circular declares that the scientific method will be followed and it is presumed the publication will be somewhat on the model of Annales Des Sciences Psychiques. We wish it abundant success.

The London New Age tells this Gladstone story: Once Mr. Gladstone had been cutting down a tree in the presence of a large concourse of people, including a number of "cheap trippers." When the tree had fallen and the Prime Minister and some of his family who were with him were moving away there was a rush for the chips. One of the trippers secured a big piece and exclaimed: "Hey, lads, when I dee this shall go in my coffin!" Then cried his wife, a shrewd, motherly old woman with a merry twinkle in her eye: "Sam, my lad, if thou'd worship God as thou worships Gladstone, thou'd stand a better chance of going where thy chip wouldna burn!"

A lady of the Woman's Christian Temperance Union, who had investigated this matter of the "Brigade," says the Advocate of Peace, expressing the view that Christian women generally, who would calmly look into it, would hardly be able to endorse it, said: "I have asked individual boys everywhere, 'What do you learn—what do you do with it?' and they have answered me, 'I hope there will be a war when I am a man, and if I am a general, I will be ahead of any of the others.' I find this spirit of emulation," she continued, "as to who shall have the best uniform, and where they shall get the money to pay for it. I know there are many of these Brigades also where the boys are not required to sign any pledge. Their great thought is war. This idea is inculcated and strengthened in the very being of a boy. I don't think we want to help along any such thing."

Last week was printed in THE JOURNAL a report of a séance by Mrs. M. E. Williams, in her own house, under "test conditions." A leading New York Spiritualist writes us in regard to that séance as follows: The "whitewash" performance, in her own house, of late, before her picked jury of non-inquisitives, is neither satisfying to the impartial public, nor proof of her honest work in Paris. I have seen some of her home-made forms, in very dim light, and thought the show was easy of natural origin, and capable of detection, as abroad. The Recorder's report of that "test conditions" séance stated that

thirty persons were present, and that all of them signed the certificate of character, but in fact eight of them declined to do so, and among them the reporter of the paper! The rest are well known as former swallows of everything called "materialization." Since the exposure in Paris, I have attended upon another claimant here, and found the grossest fraud by the woman, and it needs only a few strong brave men to prove it so. And yet, others will follow and swear by the figures or figure, and even a Spiritualist paper will refuse all evidence in support of the truth, and accept anything in support of the cheat, for fear of hurting the cause! Is it any wonder that people of ordinary sense, in and out of the ranks, laugh at us for our stupidity or knavery? Is there not enough evidence on the mental plane to satisfy the inquirer, without resort to such swindling? Are you any better off in Chicago in this kind of business?

The dematerialization, or perhaps what may even be called the spiritualization of physics, as a science, is one of the most marked logical tendencies of recent investigation and philosophy. In the light of recent psychical demonstrations it has been said that thoughts are things, but perhaps it is better to say they are forces. In physical science the theory now is that vibration is a universal law, and the medium of these motions is the universal ether, so that here is a common meeting ground of the spiritual and material. In the February Arena, Henry Wood, writing on "The Dynamics of Mind," extends this conception to the processes of mind, and claims that as a matter is now held to be instinct with life, so thoughts are as much dynamic forces in life as any other of the phenomena of nature—electricity or magnetism, for instance.

Bishop Fallows at the New Year's dinner of the Underwriters' Association of Chicago, said: "Now, the preacher and the life insurer always come very close together in manifold ways—so many ways that I cannot enumerate them to-night. In the Sunset Club the other evening the question under discussion was 'The Coming Church,' and one of the speakers, an eloquent young lawyer I highly esteem, a friend of mine, was the first speaker on the subject. He said in substance that the ministers were the only people in the world that had a monopoly of dealing in futures. If he had stopped for a moment and just bent the acumen of his legal mind in this direction he would have seen that the ministers by no means have a monopoly of dealing in futures. Because, what are you here for? What are you in the world for? What is your mission if it is not to deal in futures? Only you have the advantage of the clergy in that you deal in options and we do not."

Awarded
Highest Honors—World's Fair.
•DR•

PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Not Since Adam Dug

in the gardens around Eden, has there been seen the peer of our gorgeous Catalogue for 1895 of

Everything FOR THE Garden

This Catalogue is really a book of 160 pages, 9 x 11 inches, containing over 500 engravings and 8 colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 20 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 9-cent Newport Collection of Seeds, containing one packet each of New White Sweet Peas, "Emily Henderson," New Butterfly Peas, New Crested Zinnia, Succession Cabbage, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & CO.

35 & 37 CORTLANDT ST., NEW YORK.

A TALE OF TWO NATIONS.



A Wonderful Book!

A Story of Absorbing Interest!
Fascinating and Instructive!

UNCLE TOM'S CABIN

... of the ...
FINANCIAL REVOLUTION.

It points a great moral that must sooner or later be realized by every Patriotic American Citizen. Read it for the sake of Home and Country. Sent postpaid on receipt of price—25 cents. Office of THE JOURNAL.

VITAPATHY,
THE NEW SYSTEM OF PRACTICE.
IS THE RISING SUN OF THE PROGRESSIVE AGE.
VITA—Life, cures PATHY—Disease.
Every physician should learn it to be successful.
Reading Free. Apply to or address Prof. J. B. BUNYAN CAMPBELL, M. D., V. D., American Health College, Fairmount, Cincinnati, Ohio. Prepared students admitted to Regular Sessions FREE. Higher Graduation and Ordination for the worthy.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.
"A very able and satisfactory exposition of the synthetic philosophy."—DR. H. G. ROLLER.
"One of the most candid and able expositions of philosophy truth to which this association has yet listened."—JOHN A. TAYLOR.
Price, 10 cents.

THE RELIGIOUS AND PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, FEB. 16, 1895.

NEW SERIES—VOL. 5, NO. 39

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

REINCARNATION.

By J.

In your issue of January 26th under the heading: "Questions Answered Through a Medium," I observe the following amongst the answers:

"The old doctrine of the transmigration of souls," modified and changed as it has been in different ages, is not entitled to the consideration of thoughtful people, because it is simply a theory without any real basis for an argument that could result in such a belief as being well-founded. The logical result of reincarnation is annihilation, and it should require no argument to show the fallacy of such a belief."

Without expressing any opinion regarding the reasonableness or otherwise of reincarnation, permit me to point out some facts which might lead us to the conclusion that it is entitled to the consideration of thoughtful people."

1. A doctrine which was almost universally held for at least six hundred years B. C. and which numbered among its holders such men as Pythagoras, Plato and the most of the Greek philosophers, the Persian magi, the Egyptian priests, the Jewish Essenes and Pharisees, Philo and the Gnostic Christians, and which has left distinct traces in the New Testament can scarcely be dismissed in a paragraph as "not entitled to the consideration of thoughtful people." The people who held the doctrine in the pre-Christian era were amongst the most thoughtful that ever appeared amongst men; and there are many men and women of the present day also who hold it and who may be correctly described as both "thoughtful" and intelligent.

2. So far from the doctrine of "reincarnation" leading logically to annihilation its believers have invariably held that the soul which is subject to reincarnation is both eternal in the past and immortal in the future. And he would be a bold man who would affirm that the men and classes of men referred to above were illogical in their reasoning.

3. The eternity of the soul, both a *parte ante* and a *parte post*, is entirely in harmony with the modern scientific doctrine of the eternity and indestructibility of material being. It is now an axiom of physical science that force and matter are eternal; and surely soul, which is the highest form of force with which we are acquainted, ought to be as indestructible as electricity or light.

4. The reincarnation of soul is quite in harmony with the scientific theory of the correlation of forces. Light, heat, electricity and other forms of force never perish but they are convertible into one another and they are embodied as incarnated in an infinite variety of material forms or objects. Why should not soul, the highest known form of force, be subject to a similar law?

5. The souls of infants newly-born are possessed of character, good or bad, not always the character of their parents,—does the theory of physiological heredity entirely explain this character, of manifestly pre-natal origin? Would not the doctrine of reincarnation be reasonable as at least a supplementary theory?

6. It is now considered by the most of reasonable minds that all human life is an educational process intended to fit us for whatever is highest and best in the possible attainments of the future; granting that the individual soul is immortal, is it reasonable that our education for eternity should be confined to the small limits of one short earthly life? We know but little regarding the future spiritual sphere as a place of education; but the fact that we are sent into the material sphere at least once to fit us for higher things seems to imply that it would not be unreasonable to send us back again if our education has not been completed.

I take the liberty, sir, of putting down these few considerations, not as a discussion of the subject, but simply to show that the subject is worthy of thought by "thoughtful people."

D. D. HOME AND MEDIUMS.

By WM. EMNETTE COLEMAN.

IN THE JOURNAL of January 19th are two alleged communications from D. D. Home, saying that he regretted the harsh things said in his book against mediums, that he wrote many errors, and that he was too caustic and unjust. In my opinion, D. D. Home never wrote those communications. His book "Lights and Shadows of Spiritualism" is, in some respects one of the best books ever published on Spiritualism. It plainly tells the truth about the frauds, the folly, and the knavery which have cursed Spiritualism during the years of its existence. So far as mediums are concerned, the book does not contain "many errors," nor is it, to any considerable extent, unjust or unduly harsh. Home was not infallible, and in a few instances he may have been too harsh and not altogether just; but these are of trifling import, in comparison with the truth contained in the bulk of the matter relating to modern mediums. In some cases he was more favorable to certain rascally so-called mediums than they demand, owing to his imperfect acquaintance with their knavery. Would that we had a few more like Home, who would dare to tell the truth about the vile practices of the pseudo mediums infesting the ranks of Spiritualism.

I am convinced that Mr. Home, as a spirit, would not on account of a few minor incidental errors in his book—make so sweeping and general a criticism of it as is contained in these messages. These messages reflect upon the general character of the work, and they are grossly unjust to Mr. Home. Let this alleged spirit of Mr. Home specify some of the instances of error and injustice that are in his book. Then we will be able to test the truth of the communicating intelligence. Let him indicate some of the passages in his work which are incorrect and not just. Then we can more clearly determine the measure of truth contained in his purported spiritual

communications. There are, in his book, a few things which I think not entirely just; but they are very few. Let us see if it will be these or others which his purported spirit will correct.

SAN FRANCISCO, CAL.

THE BROOKLYN STRIKE—AND AFTER?

By H. E. CHIDDLE.

A mere pimple is sometimes the sign telling the intelligent doctor that his patient has a blood disease of so fearful a character that it only requires "letting alone" to cause death. Is not the recent Trolley strike in Brooklyn such a pimple on the body of the American Republic? Were not the Buffalo and Chicago strikes similar pimples? How many such will be required before the nation's doctors are able to diagnose the disease and sufficiently alarmed to seek radical remedies? Because a handful of trolley-men demand a living wage from a corporation entirely able to give it and still pay an interest upon their capital beyond the legal rate of many a Western State, what do we see? A city with a population of over a million turned into an armed camp; its trade nearly paralyzed and its citizens pale-stricken. The local police and military being powerless to preserve order, some eight thousand picked cavalry and infantry are borrowed from New York.

So just and reasonable were the demands made by the trolley-men that the sympathy of the public was with them throughout the struggle. Even those financially injured by the strike helped the strikers with funds; while the police rendered a half-hearted service in the cause of the corporation. The strike has cost the city and county fully \$200,000, and the tradesmen of Brooklyn must have lost in diminished sales not less than \$100,000, while the trolley companies have spent and lost together sufficient to have paid the slight increase demanded by the men for three to five years. How significant are such facts!

Now what has been gained in return for these enormous payments? A peace so fragile as to be valueless; a vast set of trolley employees, who are overworked and underpaid; the lasting deep-rooted bitterness of some thousands of men who while defeated now eagerly await an opportunity to pay back with compound interest the blows received.

Besides all this, there is being developed in this country a party unnamed and unrecognized but nevertheless bound to become large and powerful enough to affect the final issue between labor and capital. This party does not desire or believe in the use of force by either side, but if force is to be used they will watch the fight and see that it is fairly fought. If the capitalists and the monopolists think they can continuously sand-bag labor and meet with no interference they are reckoning without their host and will one day (not very far distant perhaps) pay dearly enough for their ignorance and greed.

MENTAL GROWTH FROM SAVAGERY.

By DR. L. P. GUGGS.

Scientists have long asked the question: How did man first come into existence? Is he the result of special creation or is there an unbroken chain of

the links of being through the law of evolution and development from monad up to man? The latter proposition seems the most natural and reasonable to all advocates of the evolution theory and from this standpoint must we not infer that there have been fruit-bearing crises in the world's history where a higher organization of life was evolved from a lower. Was there a time when the highest and most intelligent order of the anthropoid animal kingdom produced a prepared female organism that gave birth to the first individuals of the human species? Like the origin of all species they must at first have been limited and few in numbers, but gradually through the ages, like all other species of animate life, become rich in forms and widely differentiated as we see them to-day.

Whatever Nature builds well she builds slowly, but she always takes the shortest and most direct road to accomplish her aims, though millions of centuries are heaped into the result. Truthfulness and perfection of mind are her secret intentions and this development of mind is carried forward to its highest attainment in one organized species and then another differentiated from the last has come upon the stage of being capable of giving a more diversified manifestation of mental characteristics than the species that preceded it. Archaeologists in their study of the forms of extinct species have always paid more attention to the physical organization than to the mental stage of development of the species under investigation. It is reasonable to suppose that through all the vast periods of time covering the development of species from the lowest protoplasm up to man, that mental growth and progress has kept pace with the development of the physical structure. If we take the growth and progress the human mind has made since the historic period, especially in art, science and literature, we are liable to fall into the common error of ascribing to man a much shorter residence on the earth than is really the fact in the case. It is only recently that modern science and modern thought has been brave enough to utter its honest convictions on this subject. Before that scientists were afraid of coming in conflict with the chronology of the Bible and so were very careful in regard to the age of the human race, although evidences of prehistoric man were constantly accumulating to show that they must look far back of any preserved record for man's first appearance on this world of ours.

One of the first investigators to break away from the chronology of the Bible was M. Boucher de Perthes, of Abbeville, France. Modern science owes him a debt of gratitude for his patient research with pick and shovel among the ancient tombs, caves, the peat-mosses and the diluvium of the valleys for evidences of prehistoric man and he was richly rewarded for his pains. His researches extended over a period of five years from 1836 to 1841, and in the meantime (1829) he visited Paris with the relics he had collected and laid them before the members of the Academy of Sciences for their inspection and opinion in regard to their age and at what geological period in the earth's history they were fashioned by the hand of man. At first De Perthes' axes, knives, arrow and spear heads of flint and stone together with the facts of the manner in which they were found excited only the ridicule of the geologists of the Institute of France, some of them declaring that they were of comparatively recent origin and but little, if any, earlier than the entrance of the Romans into Gaul.

The geologists of the time were in fact afraid of these stones whose mute evidence of prehistoric man as interpreted by their finder, concealed as they thought, some heresy or blow at the dogmas and creeds of revealed religion and so they consigned them to ridicule or oblivion. M. Boucher De Perthes' reply should be treasured up by every lover of truth. "This attention was not kindly. A purely geological question was made the subject of religious controversy. Those who threw no doubt upon my religion accused me of rashness, an unknown archaeologist, a geologist without a diploma. I was aspiring they

said to overthrow a whole system confirmed by long experience and adopted by so many distinguished men. They declared that this was a strange presumption on my part. Strange, indeed, but I had not then and never have had any such intentions. I revealed a fact, consequences were deduced from them, but I had not made them. Truth is no man's work, she was created before us and is older than the world itself, often sought, more often repulsed, we find, but do not invent her. Sometimes too, we seek her wrongly, for truth is to be found not only in books. She is everywhere, in the water, in the air, on the earth. We cannot make a step without meeting her, and when we do not perceive her, it is because we shut our eyes or turn away our head.

It is our prejudices or our ignorance which prevent us from seeing her, from touching her. If we do not see her to-day, we shall see her to-morrow, for strive as we may to avoid her, she will appear when the time is ripe. Happy the man who is prepared to greet her and to say to the passers by, "Behold her!" Will the reader pardon this digression; my purpose is to show through what toilsome marches and over what weary roads the human has traveled to reach its present stage of development. Primitive man from the very nature of his environment must have been limited in his ideas as his struggles for place and existence against the forces that opposed him in that far off time, gave him no leisure to cultivate any of the higher qualities of mind. All of his energies were used against the carnivorous animals that surrounded him and disputed with him the possession of the caves that the erosion of time had excavated in the stratified rocks of the Jurassic limestone. They were the cave bear, the cave lion and the cave hyena, three formidable opponents that kept every instinct of self-preservation keenly alert to drive back the encroachments of these ferocious and terrible brutes. Crude drawings of horses, reindeer, the mammoth and human figures on bone and ivory show us that primitive man felt the prompting of a desire to preserve by art in a lasting way specimens of the fauna that surrounded him. It is not, however, reasonable to suppose that he comprehended at the time in its faintest sense, all that his descendants should be capable of accomplishing after the lapse of thousands of years. He was limited to his environment but his mind contained the germ of all the mental achievements of man down to the present time and all he is yet to accomplish in the future that lies before him. In tracing the law of evolution, we are always confronted by the fact that in the production of a new species the first members are limited in numbers and in diversity of forms, but later on, the next geological age perhaps, they have become far more widely disseminated and are rich in diversified forms. Man has always been subject to the same universal law. The first products of his hands have been crude and limited as witness his implements of stone fashioned before the last glacial period. They belong to the paleolithic age and are roughly and rudely chipped into axes, knives, arrow and spear-heads, but showing the unmistakable handicraft of man. These are found in the diluvium and drift of the ice age and in order to be mixed with its debris they must have existed prior to or during the deposition of the diluvium by the glacial rivers and the gravel beds by glacial movement. Since then we have the neolithic or new stone age the specimens of which show greater symmetry of form, are more carefully and elaborately chipped when made of flint and if of a hard variety of stone such as diorite, jade or serpentine they are finely polished. All of these relics of prehistoric man show us at great intervals glimpses of the slow but gradual growth and development of the human mind until the age of metals was ushered in and bronze implements composed of two parts copper and one part tin were among the earlier achievements of man in metallurgy. The first metal implements of war and the chase were probably of pure copper taken from the mine and hammered into the required shape. Since then down to the present time stretches a period longer than the Bible

chronology gives to the age of the world. There is no intention here of precipitating a conflict with the Bible. It is not necessary. Modern science and modern thought in its higher criticism of the book recognizes the fact that in the main the events spoken of in it are true and we owe a debt of gratitude to the Jewish people for the preservation of a record which is the oldest we have in a collected form. Still there were records that antedated those of the Bible and from which some of the contents of the Bible were derived. This is especially true of the account of the creation as contained in the Bible, also the deluge and the building of the Tower of Babel, and this older account did not claim to be pleaster inspired. This older record was found in excavating among the ruins of ancient Nineveh, a city spoken of nowhere else only in the Bible, and its site had been so long forgotten that some modern skeptics of the Bible doubted that it ever existed. About fifty years ago an English traveler in the East, Mr. Rich, noticed some artificial mounds on the banks of the river Tigris five hundred miles above its junction with the river Euphrates. With the help of some of the natives whose village stood in the midst of these mounds, he made excavations and rediscovered the long lost Nineveh. It was the capitol of Assyria, while Babylon was the capitol of Chaldea, and was located on the river Euphrates three hundred miles south of Nineveh. Babylon was captured by the Assyrians and became the religious capitol, while Nineveh was the political capitol of the consolidated Empire. At Nineveh was found the library of one of the Kings of the old city of Ur in the land of Shinar and a part of the old Chaldean Empire.

(To be Continued.)

WHAT DO WE KNOW?

BY JUDGE A. N. WATERMAN.

II.

So too the truth that a thing cannot at the same time be and not be, that the whole is equal to the same of all its parts, that two bodies cannot occupy the same space at the same time, that out of nothing, nothing can come, that there cannot be evolved from a thing that which was not involved in it, that things which are equal to the same thing are equal to each other, that truth cannot be annihilated; that the fact that a thing has been will always remain; and many other mental concepts no observation of the senses has even denied or demonstrated.

With increasing mental power comes increased ability to perceive and understand absolute truth. The poor Bushman can count but four or five, he conceives of no greater number; how vast is the knowledge revealed to him who makes the study of mathematics the work of his life.

As there is no limit to the information concerning the universe one may acquire by observation, so there is no boundary to the knowledge that may be gained by reflection.

Much of observation is neither patient, long continued or critical and consequently is often nearly worthless. Much of reflection is neither disinterested, sober or sufficiently compared with verities already ascertained; so it leads to confusion. Thinking, real earnest thinking is the hardest work in the world; it also leads to the best results.

In the realm of sense perceptions who ever has found a fact is able to teach others how they may find the same. In the work of the mind, if it be not in its nature purely personal, whoever has gained a truth can make it clear to his fellows; and if he is unable to convince them of a general verity he thinks he has found, he may rest assured there has not been revealed to him any new and universal verity at all.

No one should ever think that it has been permitted for him to find a pearl of inimitable truth which none other can see.

What can we know of the infinite? Pardon me if I say I approach this subject with awe. I do not

love to think of infinite space. I know that space is merely that in which matter is; but when I remember that out beyond the farthest star, the telescope reveals a boundless deep within whose illimitable regions the soul might forever wander, finding no end. I feel so much my own insignificance, the immensity of what is, the littleness of what we are and can know of the physical universe, that contemplation of the subject becomes painful.

Time is the interval between events. When upon the eternity that lies behind, out of whose womb we have come, my mind lingers. I find no place where the soul may rest, no point at which one may say "Behold the beginning," "back of this there is naught."

The soul in all its seeking looks for rest, an ascertainment of something in which it may feel secure, and too much dwelling on that which leads to no end may leave the mind a wreck.

Spencer says that beyond region of the known, lies the unknowable. Would it not be better to say incomprehensible?

It is impossible to comprehend infinite space or infinite time, impossible to understand the possession of infinite knowledge, infinite observation or care. Yet the mind recognizes the infinite as a necessary part of the universe; the soul has in it something of infinity or it would have no conception thereof. It thinks of infinite love, talks of infinite wisdom, aspires to infinite perfection; meditates upon the source whence came the life, that is, the power to reason, to think of its own being and cogitate upon the source, nature and destiny of the thinker within.

Does matter do this? Activity may be involved in and evolved from it, but how of consciousness? the introspection that looks at and thinks of mind alone? Is it not as reasonable to conclude that each mind is the offspring of and a part of uncreated mind as that each grain of sand sprang from the premeval nebula that preceded the formulated universe?

Are not the problems of existence more explicable upon the theory that there is both spirit and matter, each with governing laws, than upon the hypothesis that there is matter alone?

The appetite that moves man to eat, is of the earth, earthy; the aspiration that longs for purity is of the heavens, heavenly.

Using the word in a merely poetic sense whence comes the divine in man?

Useful as science is and much as it has done and is doing for humanity, it nevertheless is, as a thing apart, remorseless and cruel.

There is no sentiment in a clod of earth, a grain of wheat or a drop of water; sentiment reigns in and is born of the soul. If we were not sentimental beings we might fatten and eat our aged parents with as little thought as we devour the ox, grown old and no longer able to bear burdens.

All men possess sentiment; its degree and variety being as great as the divergence twixt molehills and mountains. Some perceive beauty where others find none, some feel aspirations which others have no thought of.

Each soul alone knows what it has found; and if any say: "Lo I have communed with God," it is impossible to disprove the assertion.

God cannot be or, rather, I should say, has not been found with spectrum or divining rod. He is not present to the senses; if he seem to be to the soul, it is either because of faith in revelation or because of an atmosphere into which the soul has come.

One who sits in the fog or spends his life in a cellar does not see the sun. Proper conditions are as necessary for some perceptions of the mind as they are for certain observations by the senses.

It is for this reason as impossible to know that the spirits of the departed are not yet alive or that no one has communication with such spirits as it is for a barbarian of the torrid zone to know that lakes never become solid bodies.

The scientific world is to-day under the spell of the revelation of feeling produced by the universality of the common opinion of by gone time that the or-

derly operations of the laws of nature were continually interfered with by unearthly spirits. The horror caused by the persecutions for witchcraft as well as the sufferings endured by the martyrs to religious conviction and the disgust at the credulity of the multitude toward tales of miraculous doings by saints and saintly relics is over us all.

Only earthly phenomena, forces obedient to the will of man, transactions which can be repeated at command are deemed worth of investigation. The average scientist refuses to consider so-called spiritual manifestations, either because he insists that death is an eternal sleep or that between this world and the next there is no possibility of communication. Each position is unscientific because of neither is there proof.

Renan speaking of miracles says that if to-day we were to examine as to the reality of alleged miraculous power, say the ability to raise the dead, we should appoint a sufficient committee of trained and careful observers who having first ascertained by appropriate tests that the subject was dead; the thaumaturgist would be asked to bring the dead to life; when this was claimed to have been done, the committee would make sure that the once dead subject was alive.

Renan then says: "It is manifest that no miracle was ever performed under such circumstances."

This is doubtless true, and it is also true that if a committee of one hundred witnessed such a miracle the probability is that not fifty would admit that anything of the kind had been done; the majority would say that they seemed to see certain things, but would be unwilling to vouch for the reality of the apparent. Of the remainder of the committee most, after a few years, would come to believe that their senses had deceived them, that either by some trick or by hypnotic power they had been deluded.

As to things unusual and to us very improbable we come to believe in them only through repeated observation. If any have the majority of mankind have not had experience of a manifestation of life except through the medium of perceptible matter; they see a display of spiritual coincident with defined organization of material substance; if there be such a thing as mental activity without such perceptible organization it is extraordinary and contrary to all usual experience.

Extraordinary and unusual things are not necessarily impossible; belief in them is a mere matter of evidence; and it is a most arrogant assumption to conclude that life exists only under such forms and conditions as are perceptible to or measurable by us; and as rational to believe that some souls have spiritual perceptions denied to others, as it is to be convinced that some persons perceive and delight in harmonious sounds to which others are deaf.

The observation, the learning, the perception of no person is to be disregarded or despised. No one has observed or thought of all things. Each can take in but an infinitesimal part of what is within the range of his daily walk. Some rude, untattered man may have noted facts concerning matter which no professor has found, and some most humble and unlearned soul may have seen a solution of the mystery of existence which the schoolman dream of but never behold. The eternal question, "What is man, from whence came he and whither doth he go," troubles the world to-day as in all the ages gone. In its solution there is none so poor that what he can tell may not be full of significance.

TREMBLEY'S CELEBRATED EXPERIMENTS.

By HERMAN WETTSTEIN.

Of all the evidences adduced in support of the hypothesis of the immanency of mind in matter the experiments made by the English scientist Trembley in 1744 are probably the most conclusive. These experiments were made primarily with a view to determine the persistency of the vito-psychic principle animating certain organic beings after passing through processes which would inevitably result in death to others, but before total disintegration had

ensued. In other words; they were intended to show to what extent recuperative energy or vital force continued in certain extremely tenacious beings after having been subjected to a treatment which the generality of organic life would have been unable to resist. While these were the principal objects of these microscopic investigations, a secondary, but no less important corollary may be deduced therefrom by the student of nature, namely, that they demonstrated the residence within all organic beings, and collaterally also within inorganic matter, of a mind-principle which intelligently builds up the various parts which constitute an organic whole or a complete individual.

But these experiments, as well as the reproduction of individuals by the process of budding and self-division, prove another important fact, to-wit, that the egg-phase, through which every individual of high and low degree is supposed to pass during his incipency, is not at all essential to all beings. And this invalidates the old and generally accepted aphorism, "Omne Nivum Ex Ovo," (all life springs from the egg) effectually disposing of this fallacy. Thus many beings of the lower orders of life who originate through the aforesaid processes never pass through a gestatory or ovarian period of any kind or nature, that is, they never existed in an egg-state.

Budding or self-division consists simply in a subdivision of cells, even a single cellule being capable of dividing itself into two or more parts, each part then developing into a complete individual. The sexes play, as far as has been observed, no part in these processes, but each male and female produce their like, to all appearances, independent of each other, although we may rationally assume an intercommunication between them of the nature of which we have so far not become cognizant. Why may not invisible spores wafted towards the female cells on air-currents fructify them and incite the process of self-division? And why may not the female reciprocate by furnishing a similar incentive to the male cellules? This would render them virtually of a hermaphrodite character, but this we know to be the normal state of several species of animals and plants.

These observations of cell-life go to show that there must be some form of mentality within them which regulates and brings about such results, and this furthermore leads to the conclusion that protoplasm is not the basis of life as generally supposed, but that we must seek for it in its constituents. Indeed, scientists have long ago repudiated the belief that the cell is the ultimate basis of life or a unit of life in its incipient stage. Their eyes are now turned in the direction of the cell's components.

Prof. Henry James Clark, of Harvard University, gives the following account of Trembley's experiments upon Hydra, a minute jelly fish of about half an inch in length, appearing like a semi-transparent worm with almost invisible tentacles or feelers at the head. He says: "Not only did this patient experimenter cut the Hydras in two, but he even sliced them across into numerous thin rings, and, marvelous to say, each ring reproduced a crown of tentacles at one end, and elongated into a perfectly formed, naturally shaped individual. With the same degree of minuteness, Trembley also split the Hydras in their longitudinal strips, which like the rings, reproduced what was wanting to make a perfect body. Some of them he split from the mouth only part way down the body, and each part reproducing what was needed a many headed Hydra was the result, thus verifying, on a small scale the story of the many-headed monster of olden times. Yet the ingenuity of Trembley was by no means exhausted, for seeing that these little creatures were mere sacs, the idea of turning them inside out struck him as a feasible one, and he proceeded to this experiment with a great deal of care and perseverance. With the blunt end of a fine needle he pushed the bottom of the sac through the body and out of the mouth, but he found that the animal righted itself as soon as left alone, and therefore, after the next inversion he ran a bristle crosswise through the body and thus compelled the little creature to retain its change of

front' and reorganize its internal and external departments. This it did without trouble, as Trembley proved after the lapse of a few days by presenting it with bits of meat which it swallowed with its accustomed voracity.

"Trembley now undertook to ingraft one individual upon another, and this he succeeded in doing after some curious experiences. At first he pushed the tail of one individual deep down into the cavity of another and in order to hold them there he ran a bristle through their bodies. But the simple Hydras outwitted their tyrant, who found them some hours after, hanging side by side as if they had never been under more intimate relations. He concluded to watch the next pair, when he discovered that the inner one first pushed its tail through the hole made by the bristle, and then drew its head after it, and sliding sideways along the spit, completely freed itself from its companion. This it did as often as the experiment was tried that way. . . . He then turned one of the Hydras inside out so that when it was pushed into the body of the other the surfaces of the stomachs of both were brought into contact. With this condition the animals were also not displeased since they remained as they were fixed, uniting themselves into one body and enjoyed their food in common."

These and similar experiments in the line of artificial division and manipulation of living animals prove the existence of intelligence within organic beings independent of that which may exist in their cerebral centres as conclusively as in a mechanic who arranges the parts of a machine in proper order, or in a compositor who sets up type for the press. "The god idea in another form," I hear some one exclaim. No; don't get frightened. The mind which we must from these evidences of intelligence in organic beings predicate in their constituents is as foreign to the mind imputed to a god as a candle light is to that of the sun. I can see no evidences of mind in the "wonders" of the universe, but I can in the admirable co-adaptation and functions of organic life. The experiments herein described cannot be accounted for on any other hypothesis. The principles underlying the law of the survival of the fittest, as well as the concomitant factors of evolution are unquestionably the principal agencies in their evolution, but without some form of mind to start them on their career of development by furnishing the basis for it in the shape of protoplasm, they could not have accomplished anything. Neither could the mind which we must postulate in matter have achieved anything in the line of developed life without these auxiliaries.

But what connection could the laws of the survival of the fittest or other agencies in the development of organic life have had with the primary formation of protoplasm? When this was first evolved there were no factors of organic evolution in existence; the principles which govern and constitute these laws had not yet come into operation. They could act only as accessories to the development of complex formations, these furnishing the conditions themselves through which these various factors came into play. Without such complex structures there could have been no principles or laws to develop them, hence it is clear that they could not have been instrumental in the generation of the first protoplasm from inorganic matter, or in the first evolution of unicellular beings. Organic evolution had not yet started; its principles were still inoperant, then how could these laws, as at present defined and taught, have been subservient to, or have the remotest bearing upon, the first appearance of protoplasmic life upon our planet?

Can we explain it on any other hypothesis, (barring that accepted by theism but which science repudiates,) than that some low form of mind must have been instrumental in collocating the elementary components of protoplasm in such a manner that a higher degree of sentient life than that which is innate in themselves, would result? Note the observations made by our ardent students of microscopic life and see if we can come to a different conclusion.

We accept the deliberate and exact movements of all sentient beings, from the lowest to the highest as *prima facie* evidence of intelligence. We judge the mental calibre of any being by his actions, and we neither ask nor demand any further evidence, then why should the atomic constructors of protoplasmic cells and their evolutions be excluded from this universally accepted rule? Whence the intelligence that reproduced out of a small section of a severed Hydra a complete individual? Must the perception of its original individuality not have persisted in each fragment, in each cell, in each constituent, as the guide by the direction of which reconstruction took place? Whence the mind that furnished the new intelligence in the reconstructed individual after the alleged cerebral centre of the original had been removed? Can we come to any other rational conclusion than that the germinal principle of this new intelligence must have been innate in every part of the animal, since "from nothing, nothing can spring?" Was intelligence not as clearly manifested in the reconstruction of these fragments into new and perfect individuals as is exhibited by artisans who reconstruct a new building from the ruins of an edifice? If not, why not?

BYRON, III.

FITNESS UNDER CHANGED CONDITIONS.

Death is the unfitness of vital structure for environment—not extinction. The product of life, which we call the soul, finds new fitness under changed conditions. Its identity is there, for that is its distinctive, individual element. Particular facts and memory may be gone—and these we may hold dearest here—but the sun alone is needful, we may believe, and this does not imply loss of power of recognition and understanding. For it should not be forgotten that we really know but little of the mind in its higher manifestations. If a clairvoyant power exists which can pierce in sight solid matter; if persons have foreseen every detail of events which happened afterward; if telepathic messages have floated across a continent, illumining mind from mind—and these and still more remarkable experiences are of frequent and fully-attested occurrence—then it is fatuous to assert there can be no transfer or evolution of the soul at death, either into other material form or into a prepared environment. Nothing is more certain in the history of life on the earth than the fact of increasing capacities. These functions find their motive in new pleasures or intensification of the old. Together with this increase of capacities goes increase of individuals, until the aim of Nature seems to be the multiplication of functions, in the case of man the multiplication of intelligence, pleasures, capacities. It would be entirely contrary to the observed order if this process stopped at death or with a social product which itself must end with the human race. Such multiplication should go on indefinitely and be carried over into a future state in order to attain the highest logical results. And that there are capacities of infinite possibilities to be developed, we have hint of in those various manifestations which astonish us as being of the supernatural or inexplicable.

The highest ends are secured by virtue of the interactions and influences of social relations. Whereas they are limited and confined here, expansion to any conceivable degree might come hereafter. The social relations imply perpetuation, futurity; and even were it an association only of the children of earth, by the change made one people, the multiplication of transformed pleasures and the birth of new capacities would transcend conception. —Charles L. Wood.

For many years we have protested against every species of proscription and persecution on account of religion. From the orthodox press and the orthodox clergy we have been accustomed to look for nothing but opposition. But of late there is something of a change in the tone of the influential religious journals. In illustration we quote the following from

the Independent's reference to "imprisonment for causes which have a religious side," the case of R. Whaley, an Adventist now imprisoned in Maryland for working on Sunday: "In the progress of the spirit of independence and liberty persecution has become a hateful thing, an intolerance which the right-minded refuse to tolerate. It is with a feeling of humiliation, if not with positive horror, that we look back to the time in our own history, not so far away as we could wish, when the members of certain sects were proscribed and persecuted; when imprisonment and fines were meted out to those who did not fall in with prevalent religious practices. We are not sure that we have not still among us a vestige of that species of persecution by which the civil authorities used to punish men and women for their neglect or refusal to comply with religious observances enforced by law."

The Christian Advocate has an excellent editorial on ministerial indorsement of humbugs. It finds that the names of Christian ministers are circulating through the country indorsing barefaced frauds; and, in the interest of its readers, it advises them "to pay no attention to a ministerial testimonial to remedies whose composition is a secret, or which promise positively to cure otherwise incurable or generally fatal diseases, and all the more so if the testimonial contains references to the Almighty and providential direction to buy the medicine. You may be sure then that, whatever other effect the remedy has had, it has either weakened or has not improved the condition of the nerve-cells upon which sound judgment depends. . . . In one instance the name of such a person was proposed for the pastor of one of the best churches in Methodism. A brother of high character and respectability, noted for his kindness when speaking of ministers, rose and said, 'I hope that this brother will not become our pastor.' 'Why?' said a half dozen voices. He did not reply, but spread before them a newspaper containing the photograph of the minister in connection with three or four letters—one from himself interlarded with ascriptions of praise to the Deity for having led him to buy the—pills! His name was not mentioned again." Such a punishment was, perhaps, a bitter pill for the minister than any of those whose virtues he recommended. The congregations that administer such medicine, may, perhaps, effectually cure ministers of this virulent and contagious disease.—Christian Register.

Rev. Dr. Herrick Johnson, of McCormick Theological Seminary in Chicago, has finally discovered that the Parliament of Religions in connection with the Columbian Fair was a sad and mischief-breeding mistake. It was "uncalled for, hurtful, and misleading," all because it gave the representatives of other religions than Christianity an equal opportunity with Christians to present their peculiar beliefs. On the whole we are inclined to congratulate Rev. Dr. Johnson on his honesty and sincerity and his loyalty to his convictions. He is narrow, has a small and unworthy ideal of Christianity, and shoots out a very large part of divine truth from his mind by his petty dogmatism; but he is honest and courageous, and hews close to the line in his thinking. Small as his outlook is, Rev. Dr. Johnson ought to be of real service to the students under his charge, not only as an example of narrowness to be avoided, but of clear thinking and candor, and a willingness to tell the whole truth as he sees it and to stand by his convictions.—Springfield Republican.

WE might all, without much difficulty, be just a little wiser than we are; and the aggregate effect of a number of such small improvements would be considerable.—Edith Simcox.

WHY, of all things living, art thou made capable of blushing? The world shall read thy shame upon thy face: therefore do nothing shameful.—Brahminic.

POSING.

There is a great deal of posing done in the world outside of artist's studios. From the time the love of praise and the approbation of others is awakened in the child's mind, consciously or unconsciously the act of posing for certain effects begins. In little children the small airs and charming graces by which attempt is made to emphasize their good behavior in the eyes of their elders are often prettily comical. The posing of grown-up people, however, though always intended to give added grace to their personality does not so charm as in innocent childhood and too often has a contrary effect from that intended. Young lovers are sometimes an exception. They are constant posers during courtship not always intentionally, for their posing arises from a natural desire to call attention to what is best in their nature and capacity, and keeping out of view the worst and weakest elements of their character; a laudable design if the temporary pose should lead to constant subordination of the lower to the higher qualities. But a pose of character when only temporarily assumed is apt to become as irksome as a physical pose too long sustained, and marriage is often hastened to enable one or both the lovers to throw off the restraining pose and sink back into the natural slouchiness of unrestrained evil tendency. As when in the days of the "Millerite" excitement regarding "the end of the world" a somewhat flighty girl twelve years of age was among the numerous "converts" and after two or three days of trying to live up to her standard of religious behavior, she observed with a sigh of great discouragement, "O, dear, if the world is coming to an end I do wish it would hurry up, for I can't keep good much longer!" To "assume a virtue if you have it not," does not always lead to the adoption of that virtue as a life principle, nor materially change the outcome of character.

But another kind of posing is done by very many in this world who go through life posing constantly as that which they are not, as reformers, teachers, philanthropists, literatuers, philosophers, and thinkers. They do no real work, they add no new thought, they retard more than they help on with the progressive movements to which they attach themselves. Their stock in trade is a few catch-phrases of the department of work or thought in which they have determined to shine, a knowledge of the methods of self-seeking, wire pulling, and an unlimited amount of what in slang phraseology is termed "cheek." They aim by their posing to become identified with the cause or phase of thought which it pleases them to follow, if not to be reckoned the leaders therein, and it is wonderful to see how often such blatant pretenders succeed in their purposes to those who do not understand how inclined are the masses of men and women who have either no time or no inclination to think for themselves, to accept noisy assertion for truth.

Such posers not only steadily haunt all conventions, meetings, societies, etc., connected in any way with that which they pose for, but are generally among the most active in getting up and organizing such arenas for their individual posing. These days of unintermitting conventions and public meetings of all sorts held to consider almost every variety of topic, few understand how many of them are gotten up by interested parties for purposes of personal aggrandizement. I asked a friend who had received, as I had, a circular letter inviting to join one of such organizations whose real object I could not understand, to explain to me such an association was being organized. He replied in a serious way: "I'm sure I don't know unless it is to give Mrs. ——— an opportunity to be president of it, since I notice she is the mover in the affair." And it is to be feared by other semi-purposeless associations are formed from the same reason, to give one or another a chance to pose as leaders of something.

Many posers are largely in evidence not only at public and private "recep-

tions, dinners, etc. They have an eye keen to observe the presence of the ubiquitous newspaper reporter and the wit to seek him quickly, to offer him service in naming the best known persons present from which list the name of the kindly informant is never omitted. Thus their names are kept constantly before newspaper readers who innocently in time come to imagine the owners of these familiar names must have done something of great importance in the world to make them so prominent, when in fact their whole prominence is only a matter of skillful posing.

Another kind of posers are they who pretend to knowledge or skill which they do not in fact possess. Such pretenders are touched up in the newspaper joke which represents Jones declaring to Smith in the presence of Green, his enthusiastic admiration for Browning as the greatest of poets. When Smith and Green are alone together, the latter who is a reader of Browning remarks to Smith: "Why didn't you ask him which of Browning's poems he likes best? Ten to one he couldn't answer you. I don't believe he ever read a line of Browning in his life." To which Smith candidly replies: "Why, you see, between us, I never did, either."

On the supposition, then, of a number of posers being gathered together, one such whom I knew to carry out his posing in many directions of falsity was perfectly safe in rushing distractedly to an acquaintance who was supposed to know something of Browning, saying he had just received an invitation to a Browning club for that evening, and would his friend please get him something of Browning's at once as he wished to post himself before going to the club where he was expected to take part in the discussion, as he had no acquaintance previously with that poet's works.

Nothing is more contemptible and derogatory to genuine character than such methods of winning reputation from false representations. It is only the things which are true which are worthy and of good report. The man or woman who gains praise for work they have never done, virtues they do not possess, knowledge which if put to the test (which may come unexpectedly at any time) would be shown was not theirs—while their craving for notoriety and admiration may be gratified—will certainly find such approbation a Dead Sea fruit of the most unsatisfactory kind, for there is ever within their own souls a sense of the shams they really are, with the ever recurrent dread of being found out to be mere characterless posers.

And while such posing may shiftily pass current in the world of test and trial through which we are passing, there will come a day when the soul entering the spheres of Reality will be stripped of all the sham drapery of make believe, and forced to make all future progress toward spiritual happiness and attainment on the basis of what it really is, and not what it would fain pretend to be. Where its gains will come from genuine achievement and its self-approbation be won only through real merit and true humility. So the best preparation for happiness in the world of spirit must consist in the upbuilding of character instead of reputation while in this preparatory material world.

S. A. U.

SECOND SIGHT.

The English lady who is known in psychical circles as Miss X. has been investigating the subject of second sight among the Scottish Highlanders, and recently gave an address in relation thereto. It appears that, through the liberality of the Marquis of Bute, the Society for Psychical Research had been able to make inquiries by circular as to the prevalence of that peculiar faculty, although the result was not very satisfactory. Subsequently Lord Bute himself sent out a similar circular in his own name, and out of two hundred and ten reports obtained, sixty-four of them were more or less in the affirmative. As it appeared from some of the communications, that personal application might elicit informa-

tion which there was an objection to commit to writing, Miss X. was asked by the committee of the Society for Psychical Research conducting the investigation, to visit some of the localities which promised to yield the best results. Acting on this invitation Miss X. proceeded, accompanied by a friend, to a small island in the Hebrides, on the west coast of Scotland, which she found to be simply a sandbank, ten miles long and eight broad, covered with fine sweet herbage, and without a vestige of timber. The only wood on the island was derived from wrecked vessels, and it was so precious that its owners kept it hidden from sight. Only when the making of a coffin was necessary, did etiquette require the possessors of such treasure-trove to part with it. A funeral is the only event which occurs to relieve the monotony of every day life, except an occasional wedding, and it is not surprising, therefore, that most of the stories which Miss X. heard were connected with coffins and funerals.

The seers with whom Miss X. had interviews made no claim to communicating with the spirits of the dead; indeed, such a suggestion was received with horror and disgust. They maintained that the faculty they were able to exercise is a kind of extension of vision, a seeing of something not visible to those not especially gifted. It must be, however, an extension of vision in a double sense, as what is seen is a future occurrence, and not something happening at a distance. Usually, as we have seen, it relates to a death, and this death-vision is by no means restricted to the Scotch seers. Miss X. related, in the course of her address, various stories showing the actual existence of the seer faculty. One of them we will reproduce here, as it illustrates the symbolic character which many of the stories possess, and which seem to associate the faculty with crystal vision. A man was going home one evening at dusk. As he approached a certain cottage, he observed "a wee man," a dwarf well known in the island, sitting on the end wall near the chimney. The "wee man" was apparently tugging with all his strength at something heavy within the roof-tree. When the seer came up to the cottage no wee man was visible, nor upon inquiry had he been there that day. Then the seer was much troubled and knew that a funeral was in prospect. Shortly after the "wee man" died, and the owner of the cottage being known to possess some wood, a rare possession in the island, was called on to produce it for the coffin. It was hidden away in the roof, and in order to reach it men had to climb on to the end wall and pull the planks out from under the thatch." This story was well known in the island, and Miss X. states that she received it from many who heard it before the coincidence occurred.

Miss X. obtained at first hand less than a hundred cases of second sight, in spite of assistance from parish doctors and others, and she thinks the material insufficient for the basing of any definite conclusion although they may serve to indicate the direction in which the inquiry seems likely to point. The following are the suggestions she throws out:

1. The evidence of the seers themselves points to the theory that "second sight" is, in many cases, sort of extension or exaltation of the normal faculties, the 'prophecies' being in many instances, closely analogous to the cases of crystal vision, automatic writing, and other forms of externalizing an idea which may be due to memory and conscious observation, especially of such signs as might easily escape the notice of the more occupied ordinary consciousness.

2. Though such a faculty is quite unrecognized by the seers themselves, there seems little doubt that thought-transference plays an important part in the experiences they relate.

3. Careful inquiry into their habits of thought showed the Highland seers whom Miss X. had the opportunity of questioning, (some twenty, at least) to be strong visualizers; this, in relation not to their visions, but to their ordinary mental life.

4. In many stories, the same feature recurred, namely, the vision of a bright light (usually

nection with some incident in the story), followed by unconscious deportation of the seer—suggesting a conceivable clue in the possibility of self-hypnotization and change of place while unconscious of surroundings.

5. Miss X. failed to find any indication of belief that the visions are due to the agency of the departed, and the suggestion of spirit return was invariably rejected by the seer with strong expressions of dislike. The very few whose experiences suggested active external agency attributed such agency to the devil.

6. Miss X. found traces of certain methods of divination or automatism, possibly mixed with remains of forms of evocation, such as gazing into liquids carefully compounded, 'getting views' from the sea at certain stages of the moon, and the like. She also received certain formulas for the acquisition of second sight; but in no case did the people themselves seem to attach much importance to methods of any kind.

7. On the contrary, they reject experiment, and believe that the gift is hereditary, as indeed appears to be the case.

Miss X. concluded her address by stating that the main interest in such indications as she had pointed out, lay in the fact that they were gathered among people of the very simplest and most unconventional kind, who, nevertheless, even in the wildest spots, had attained a degree of culture and of actual book-learning far surpassing that of the corresponding, even of many higher classes, in England. She found them in every instance capable of discussing the phenomena with the utmost intelligence, handling the subject with faith rather than with superstition, anxious for enlightenment as to its mysteries, for the most part free from dogmatism, and universally courteous, logical and reverent."

It should be added that Miss X. made her inquiries under exceptionally favorable conditions. Her reputation as a crystal-seer had preceded her, and this recognition as an adept obtained for her inquiries favorable attention. She was, indeed, accredited by report with powers of magic and witchcraft. This she was able, however, to live down, and secured the full confidence of those whose peculiar gifts she was investigating, as much through her own sympathetic attitude as by her special attainments.

EXTRACTS FROM LETTERS.

A friend who finds much happiness and consolation in her Unitarian church affiliations, writes me thus: "I am deeply interested in psychical matters, as is also my husband who has had experiences which he feels could not have emanated from his own mind. I have personally never had such experiences, except once when in deep trouble I was inwardly calmed by an assurance from my father. It was as if his spirit spoke to mine though he had been what we call 'dead' for seven years. But in spite of the fact emphasized by Mr. Hudson in his book that so many Spiritualists and mediums seem intellectually weak, yet when a paper like yours approaches the spiritual from the scientific side, one finds the subject of surpassing interest. I am so eager for more light! had I a bit of power in that direction I should never give it up as I have known two friends of mine to do. One, an automatic writer, said she was afraid of her own mentality becoming weakened thereby—the other, a clairvoyant, when I protested she had done wrong in refusing to exercise her gift gave as her reason, 'Oh, Spiritualists are apt to become too credulous—they start and jump at every creak, and ascribe the simplest things to the spirits—and I wish to be ruled only by my own reason.' But I have always felt that spiritual knowledge and reason ought not to be antagonistic, and am therefore the more pleased to learn something of psychical subjects from you and Mr. U. who I fancy keep feeling in abeyance to reason and scientific thought. One thing, however, seems to me wrong, that the spirit-world above and beyond the material, as it should be, seems only able to communicate with us

through the aid of money, and through people often not in harmony with our or their intellectual plane; why can they not come to each of us direct? Why do not their minds touch our own as they did in the flesh. Why must I, for instance do without that psychic light which would be staff and strength from the dear ones who never, while here failed me?

Apropos of what you relate in your own 'psychic experiences' in regard to seeing a spirit face above that of a dying friend, is the following told me by a lady who had previously no religious faith whatever: When watching by the bedside of a dearly loved baby niece she said to herself, 'Now if there is a soul, if there be a God—let me as this dear life departs, see it go?' The little one gave a struggle, it seemed dead, no breath was perceptible—but, as she gazed awe-stricken a grey mist emanated from around the baby's head which rose and gradually resolved itself into the child's similitude, but smaller, and floated off toward the ceiling where it vanished. 'Believe me, or not,' said she, 'it makes no difference to me, but I now know that I have seen a soul! I feel with you Mrs. U. that the old lines of belief are breaking down—to be merely liberal, scientific, or agnostic is not enough. The psychical seen through the lens of science and reason is surely needed.'

As added confirmation of what this correspondent mentions in regard to 'seeing a soul' I have always regretted that I have never been able to identify the woman physician whom I overheard relate a similar story a few years ago. It was at a suffrage gathering held at 'Rose Cottage,' Edgewater, Ill., the home of Rosa Miller Avery. Several small refreshment tables were scattered through the dining, sitting, and 'Rose' rooms, each table accommodating six or more. Psychical mysteries had somehow become the topic at the table adjoining the one at which I was seated, but as I was personally unacquainted with those who were at that table, I could only listen with interest to the stories being told there. A strong-faced sensible looking woman whom I heard addressed as 'Doctor' presently took up the ball of conversation, arresting my attention by her opening words: 'Well—I know it is the fashion to disbelieve in continued existence, but, ladies—nevertheless I have seen a disembodied spirit at the moment of death!' Doubting and questioning eyes being hereupon turned toward her, she went on with assurance: 'There was brought to my sanitarium for treatment some time ago a man who was a stranger to me, and so far gone in disease that I had no hope of curing him from the first. He lingered a day or two and then died while I stood close by his bedside, worried mainly by my inability to help him. As I saw the breath depart and stood thinking about sending word to his people, I was all at once conscious of a presence by my side, and looking up I was thunderstruck to see the dead man's counterpart standing close by me, but apparently oblivious to my presence. He was looking down at the body with the most worried, mystified and wondering expression on his face. I too turned to glance at the stiff expressionless face of the corpse, and when I turned again to look the spirit was gone. But I knew then that I had seen the soul of a man!'

A little silence fell upon the group at her table. Then one spoke up in a scornful way—'I suppose you are a Spiritualist—are you not?'

Her reply came clear as a bell:

'No—I am no Spiritualist—I was at that time, and am to-day a member of the Episcopalian Church in good and regular standing. But life has had new meanings to me since that hour.' We would be glad to hear from our correspondents of any further authenticated cases of this kind.

From some business letters of a friend we take extracts pertinent to the questions discussed by JOURNAL readers. A New York lady writes: 'I have become intensely interested in your wonderful automatic writing as published in THE JOURNAL and THE ARENA. Some three years ago three friends and myself in the quiet of our own homes succeeded in establishing a line of communication between ourselves and the unseen friends by means of inde-

pendent voices. The messages given were in thought and expression so much like your own. I noticed in some you gave us the idea that the spirit who had a belief in immortality found it of great advantage after passing out of the body. That idea was given again and again to us by different friends and neighbors who had passed over. I wish I were at liberty to write out our experiences for THE JOURNAL, but the dear friend who proves to be our best sensitive under the efforts of our unseen operators during our experiments objects to the least publicity; consequently I can only say that I know our friends live after the change called 'death,' and can most surely communicate with us under the right conditions.'

Later, the same correspondent writes: 'I was sorry that Mrs. L. was not able to see you alone on her recent visit to your city. This prevented her from being as confidential as she wished, for these psychical experiences of ours having been kept secret among the few of us who made the experiments for our own satisfaction, we have never cared to make the results public on account of the prejudices of our orthodox friends. Mrs. L., however, is the one member of the little home circle who knows the least of the work from actual observation, because she was in a deep sleep or trance during most of the manifestations. I would so like to write you a description of those three or four happy years of investigation, but to do so would fill many large sheets of manuscript. I always wrote down—sometimes during the sittings every word as they were uttered—and I keep these records now as my most treasured possessions. I hope sometime you may see these, but at present Mrs. L. objects on account of her own sensitiveness on the subject. That the voices we heard at various times were actually independent, we know to be a fact, because two or three times when Mrs. L. was in her normal state we were allowed to sit about a small table and many sentences were spoken, the sound seeming to come from some place near the ceiling of the room. The time I hope is coming when all necessity for keeping such manifestations a secret will be overcome by the world's recognition of the truth of the spirit's continued existence. A truth which though nominally accepted as part of all religious belief is yet represented as untruth when presented as a practical demonstrated fact through the phenomena of Spiritualism.'

Evidence is thus given from many different quarters of the all-pervading interest in spiritual matters and everywhere is the knowledge regarding our unseen co-workers becoming more and more manifest and unassailable.

S. A. U.

A STUDY OF THE MOB.

Under this title, the Atlantic Monthly for February contains a curious study, by Mr. Boris Sides, of the influence of hypnotism on a crowd of individuals. Its illustrations are taken chiefly from incidents occurring in Russia, of which the author is a native, but the principles referred to in the article are of universal application. A mob consists of two chief factors, a crowd and an individual whom it follows and blindly obeys. It becomes formed under the influence of some strange event, some strong excitement which makes men obedient, causes them to lose their will, their individuality, and 'makes them ready to display a blind obedience to an external command.' Here we have the principle of fascination which operates largely in hypnotization and which is attended with the temporary loss of individuality by the person affected. The fact that a large crowd is especially liable to fall into the state of fascination, is explainable by reference to the effect of cramping voluntary movements. Professor William James lays down that our feeling of spiritual activity, is really a feeling of bodily activities whose exact nature is usually overlooked. When, therefore, these bodily activities cannot be put into exercise, as in the case of the persons form-

ing a crowd, the sense of individuality is lost, as in hypnotization, and in this condition every fresh person who joins the crowd partakes of the fascinating influence. Moreover, "with the increase of members grows the strength of fascination; the hypnotization increases in intensity, until, when a certain critical point is reached, the crowd becomes completely hypnotized, and is ready to obey blindly the commands of its hero; it is now a mob. Thus a mob is a hypnotized crowd." It has no definite individuality, except that of the hero, although it has great plasticity and readily accommodates itself to his changing moods.

It is well remarked that the body of a mob is not altogether structureless; it has a certain low phase of organization. It possesses a nucleus which at first forms the centre of the crowd, but is forced to the front, acting as both sensory and prehensile organs. The nucleus contains a nucleolus within a nucleolus, which is the original central hero with his immediate devotees. Or a still higher organization may be reached, in which the nucleus is differentiated into two parts, one possessing the sensory function, and the other the prehensile function. The nucleolus also may be thus divided, one part possessing the function of willing and the other that of guiding. As to the mob leader himself, he belongs to the class of heroes whose attractive power arises from their objective action, and not from their own individuality. The difference is illustrated by reference to the two distinct hypnotic states, the indifferent and the somnambule. In the first state, the contractions proper to it "may be produced by anyone, or be produced by one person and destroyed by another; they do not depend on individual influence, and suggestion may be given by any one of those present." In the case of elective somnambulism, on the other hand, "the subject is attracted towards the experimenter; if the experimenter withdraws to a distance, the subject displays uneasiness and discomfort; he sometimes follows the experimenter with a sigh, and can rest only when by his side." This is the kind of fascination exercised by the great leaders of mankind, but with a mob the hypnotic state is of the indifferent kind, and hence it can be influenced and diverted by any one.

The writer of the article from which these remarks are taken points out that there is evidently a constitutional predisposition in the masses to pass into the trance-like condition of the mob. As to the cause of this predisposition, he seeks it in the principle of monotony attending the continuous impression of the senses, which constitutes one of the modes of producing the hypnotic state. Thus, applying that principle "wherever the social environment is monotonous, there men are prepared to be good subjects for hypnotization. Frequently they are hypnotized by the environment itself, and if a hero appears they are ready to obey him, and thus to become a mob. It is known that the common people in general and soldiers in particular are excellent subjects for hypnotic purposes. But social pressure is also an important factor in the hypnotization of the masses, owing to its suppression of individuality. The individual cannot determine his own relations in life, and his voluntary movements being interfered with, there is induced the peculiar hypnotic state of fascination which is favorable to the formation of mobs. Thus the laws which restrain freedom of action by the individual may themselves operate to form mobs."

The operation of social pressure and monotony is called in to explain why women are good hypnotic subjects. The writer says: "For centuries the social pressure was brought to bear on women with special severity; their life was fixed for them by their fathers, husbands, eldest sons, by religions and by class regulations. All individuality, personality, was mercilessly, brutally destroyed in women. They were shut up in harems; at best they were strictly confined by the boundaries of the family circle. Even in our times, especially in European and Eastern countries, the sociostatic pressure has not ceased to work out its deadly effects on woman.

Her life is full of regulations; she is formed and fashioned, bodily and mentally, according to a certain style and mode. She is confined to a narrow sphere of activity, where she passes a dull, monotonous life. For centuries the anvil on which monotony and social pressure have hammered with all their might and main, we need not wonder that woman has formed a strong predisposition to hypnotic states. Woman in truth is half hypnotized; hence the fact that, in comparison with man, woman is more gentle, more submissive, more obedient (obedience and modesty are her virtues), suffers more from nervous diseases (like the Yakuti of Siberia and the northern Russians), is more inconstant, less original, more impressive, less reasonable, and more imitative." There is much truth in this view, but we think the social influences to which these effects are ascribed are aided by something in the constitution of woman herself, without which she would never have become subject to them in so much higher a degree than man has been. Indeed, much of the social stress referred to is due to the comparative impassivity which has distinguished woman in all ages and under all conditions.

INFLUENCE OF IDEAS.

The study made by Mr. Percival Lowell, in his "Occult Japan," of the mental condition of the Asiatic people, who are now the most receptive of Western ideas, has so important a bearing on mental science in general that it is deserving of further consideration. The Japanese are said to be especially susceptible to external psychological influences, arising from their lack of personality. This impersonality shows itself in absence of originality, combined with extreme imitativeness, in an incapacity for entertaining very abstract ideas, and a small development of the reasoning powers. The want of mental activity is betrayed by the decorous demeanor of the whole nation, as exhibited in its subjection to an exacting system of etiquette, to which a Japanese would make no objection if left to himself. This is due to an innate tranquillity of mind that "shows itself before long-continued habit can have set its seal upon the man himself. He inherits it with the rest of his constitution. In Japan the very babies are unconsciously good."

While Mr. Lowell's book was passing through the press the Japanese were giving a practical demonstration that their receptivity had borne fruit in the development of a fresh train of mental activity. Their war with China proves that they have not only received but have assimilated Western ideas, although these may not yet have completely subjected their minds so as to reform perfectly their mental disposition. The attitude of the advanced Japanese party finds its parallel in the awakening of woman among peoples of the Western world, and Mr. Lowell ascribes to woman in general the want of personality which he considers the chief mental characteristics of the French of the East. Undoubtedly women have always shown themselves more susceptible than men to foreign influences, and it is probably their want of initiative which so long kept them, politically at least, in a secondary position. Nevertheless women of ideas have always in their turn affected others, and nothing is more remarkable in the world's history than the power exercised by women in political affairs through their influence over men, notwithstanding the general subordination of the sex. During all the ages through which they have slept women have been accumulating energy, and now that they are awakening to a sense of their rights and responsibilities, they must be expected to exhibit an equivalent force of character and conduct.

It is not, however, with this phase of the subject we wish now to deal. The female mind has exhibited signs of impersonality through lack of activity, arising from want of incentive, rather than through deficiency of ideas. But these ideas usually in the past belonged to the class which reproduce themselves in action and hence are termed motor-

ideas. Since Carpenter first made the discovery of what he regarded as an abnormal phenomenon, it has been found that "every motor-idea, that is, every idea of a bodily movement, instantly produces that movement when not inhibited by other ideas." But a motor-idea may give rise to what are termed *ideo-ideas*. Professor William James, who has worked out the subject in connection with his maturational experiences, points out that *ideo-ideas* have an inhibitive operation. But they may give rise to other similar ideas, until a motor-idea is finally aroused generating bodily movement, and the circle of mental activity is completed. Judging from the actions of children we may be tempted to think that every idea originally belongs to the motor class. Inhibition comes at first from without, giving rise to *ideo-ideas* which increase in strength and frequency with the experiences of life, and which in the adult mind have come largely, through their inhibitive tendency, to control the conduct of life. *Ideo-ideas* may thus be regarded, it seems to us, as being related to the motives of conduct, and they are inhibitive simply because the consciousness is fixed on them, consciousness delaying the expression of idea in action. The expression is what is usually spoken of as will, and it must be distinguished from volition, which is choice among motives or ideas. Consciousness is the condition of this volition, and it is attended with the association of ideas which is the function of choice.

Mrs. Emma Hardinge Britten has some strong words in *Light upon the importance of guarding against fraud on the part of professional mediums*. She says: Let it be distinctly understood that I have no word of caution to give, nor have I ever found it necessary to exercise any, amongst personal friends, or in private circles, whether the *séance* be held in light or darkness. But I do allege—and I am borne out in this allegation by thousands of still earnest Spiritualists—that fraud and imposition have been practiced upon the public by all too many professional mediums, in the name of Spiritualism, to a frightful extent. The question, then, necessarily arises—and that no less for the sake of the really honest medium as well as in the best interests of Spiritualism—how can this shameful perversion of one of the most sacred and holy of truths be met and combated? Once again—dealing exclusively with those who make mediumship a profession—I would urge that the medium should either be required to submit to a thorough personal examination by an appropriate committee, or so held, tied, or fastened as to make movement impossible, whether inside or outside of cabinets. . . . It is not, however, as before observed, of friends, unprofessional mediums, or of private circles that I am writing. But in regard to investigations conducted in any way through professional or interested persons, professing to be mediums, I would again and again solemnly urge thorough preliminary search, or that means should be adopted to prevent the possibility of imposture. We have seen, and may do so again, much sentimental writing on the subject of the "cruelty and degradation," etc., of such tests; but we hear nothing of the shocking cruelty practiced by frauds on trusting hearts and bereaved mourners, seeking for proof of their beloved one's return in vain; nor do we hear anything of the "degradation" to which vile imposture reduces the noblest and grandest of revelations that has ever been given to humanity for nineteen hundred years.

THE free and lovely impulses of hospitality, the faithful attachment of friends,—these, too, are a holy religion to the heart.—Schiller.

TO DO good, which is really good, a man must act from the love of good, and not with a view to reward here or hereafter.—Swedenborg.

THE first condition of human goodness is something to love; the second is something to reverence.—George Eliot.

VOICE OF THE PEOPLE

THE SEANCE.

BY BELLE V. CUSHMAN.

As you wait in the silence and shadow
And think of loved ones, gone
To a shadow and silence far deeper,
You pray for light and the dawn.

For assurance that man is immortal,
For proof beyond cavil or fear
That the grave is only the portal
That leads to a happier sphere.

The nature of man is as varied
As leaves in the forest grand,
As blades of grass in Summer field,
As shapes in shifting sand.

There are those who awake at the earliest ray
The first faint flush of the dawn
To welcome the light of a coming day,
And rejoice that the night is gone.

There are others who see not the dawn of day
Though the sun to its zenith has risen,
Though bolts and bars are rusted away
They still remain in their prison.

And friends who love you standing wait,
And try in every way
To send within that prisoning gate
A bit of Heaven's own day.

'Twill come in time to each and all—
The fruit of love's endeavor,
You'll sometime hear the voices call,
You shall not wait forever.

FLORIDA CAMP.

TO THE EDITOR: Active preparations are being made to accommodate visitors to the Southern Cassadaga Camp at Lake Helen, Florida, which is to open Feb. 16th, 1895, holding four weeks. Some of the best speakers and mediums will be employed. Although there has been delays in announcing the date of the commencement of the meeting, on account of the many difficulties to be overcome in the pioneer work of such an institution, we feel the greatest assurance of its final success. The association has been incorporated according to the laws of the State of Florida and the charter recorded. We are constantly receiving communications from people in both the Northern and Southern States, who are anxious to come, and willing to forego luxuries, and accommodate themselves to conditions necessarily attending the establishment of a new Camp in a comparatively new country. The managers are doing everything in their power to provide comfortable accommodations at reasonable prices, and are succeeding admirably.

A lodging house and several cottages are being built and tents put up. During a large portion of the time tents are perfectly comfortable without any fire, but at any time during the winter season a northwest wind is liable to make a demand for fires either in tents or houses. A small wood or oil stove answers every purpose. This is my third winter in Florida and I have never seen any frost until the late cold wave of December 28th, swept over the country producing the greatest destruction of fruits known during the last fifty years. Fortunately such unpleasant visitors are very rare and make a very short stay. Furnished rooms can be rented in the village of Lake Helen and vicinity at moderate prices. A beginning will be made this season of a camp that we hope will be far-reaching in its educational and beneficial influence. The hearts of its projectors are in the work. They are among the most influential Spiritualists, both of the Northern and Southern States. It is their aim to provide a comfortable, healthful and inexpensive resort where our friends can happily and profitably spend the winter months, where those from the North, while escaping the extreme cold of winter can cooperate with the spirit world and their fellow-workers of the South in inspiring a sentiment of brotherly love and good will in hearts long severed by misunderstanding and sectional strife.

Lake Helen is situated on the A. & W. Div. of Jackson, St. Augustine and Indian River Railway, commonly known as the East Coast Line. Close connections are made at Orange City Junction with the J. T. & K. W. R'y which gives a choice of routes from Jacksonville. All com-

munications will be answered promptly by the corresponding secretary.

EMMA J. HUFF.

LAKE HELENA, FLA.

"FRATERNAL BENEFICIAL SOCIETY WORK."

TO THE EDITOR: That great advances have been in liberalizing the religious thought and that the tendency has been toward a common fraternity as a finality, is apparent to any dispassionate observer, although we know there are instances that might be mentioned, which would seemingly contradict this view, yet in comparison with other incidents proving such position, these dwarf into insignificance, and just here allow me to refer to a significant remark of Archbishop Ryan in his lecture on "Agnosticism and its Causes" delivered in the Philadelphia Academy of Music and reported in brief in the Philadelphia Ledger of Dec. 13th, 1894.

"With regard to differences amongst Christians, I do not believe that any enlightened members of any Protestant denomination maintain that the members of other denominations or the members of the Catholic Church shall be excluded from salvation simply because they belong to such organizations. I am quite certain that the Catholic Church does not exclude Jews, Gentiles and Protestants from salvation. She leaves such judgment to Almighty God who alone knows each individual soul and can alone judge of its merits or demerits."

On the stage during the delivery of the lecture were Bishops, Foss of the M. E. Church, and Tanner of the A. M. E. Church and various other clergymen, and Mrs. U. S. Grant as a specially invited guest.

It is also generally agreed to, that the forward movement during the past three score years has been beyond precedent, and credit having been given by the advocates of each of the various causes ascribed for such advances, it is evident that to no one cause alone can all the credit be given. I would therefore respectfully ask your intelligent readers to consider if the development of the principle of co-operation as exemplified in the work of the various secret fraternal beneficial societies and the consequent close association of men of various creeds (and of no creed) in the charitable work that is an inseparable part, has not had some beneficial effect on the body politic. Coincident with the increasing impetus given to such societies as a recognition of their usefulness and worth, came the more liberal feeling, and as their field of labor widened, so progressed the liberal ideas.

I do not "claim everything" for such society work, but maintain it has been, unintentionally, not the least factor in this grand work which shall end in a universal brotherhood of man. Usually the motto (creed) of a society is brief; take the Odd Fellows for instance, "Friendship, Love and Truth," can any church present a better one, and does not the present prosperity of that great organization bear witness that it has carried out those principles? I am not a member of this organization, yet I know its strength is a monument to the idea of mutual assistance in times of need made possible by co-operation.

Is not the main objection to secret societies by the Catholic Church that of fear of losing members by the liberalizing process that manifests itself when men regardless of creed, work in harmony to relieve and comfort the sick and distressed, to care for the orphan and widow? Having been a member of one of the largest (if not the largest) secret beneficial societies for the past thirteen years and having had the opportunity to see some grand, good work done, and belonging to an order (Imp. O. R. M.) having a platform broad enough for all who believe in the "Great Spirit" to stand upon without fear of interference to their own individual religious or political faith, seeing Jews, Catholics, Protestants, (various denominations) and others of no definite creedal class, all working in harmony in work that tends to fraternize the world, I must plead for some share of attention to this as a liberalizing cause, contending that men consider deed above creed, and in the comparison creed must step aside, the conscious performance of a good action being a wedge that will split man-built creedal barriers.

The primary object of men in joining fraternal beneficial societies being to provide for themselves in case of future adver-

sity or sickness, be it understood that reference is here made to organizations which have the relief and care of the sick and distressed members or their families as a sole object, and not to those that add to this some peculiar religious, anti-catholic, anti-protestant, patriotic or other like tenet.

Truly "many can help one where one cannot help many" and co-operation in any direction for the welfare of the people should be recognized and encouraged and what grander work can be engaged in than that of "saving souls" (from suffering) by furnishing the means for supplying physical wants in time of need.

"SANNAP."

MOST RESISTLESS OF ANIMALS.

We are apt to consider ourselves the most powerful and all-conquering members of the animal world and next to us we range such creatures as the lion, tiger, grizzly bear and elephant as capable of maintaining their own against all comers in an open hand-to-hand or mouth-to-mouth fight. Yet in doing so we err greatly, simply because we consider mere bigness or muscular force, forgetting the energy and the intellectual powers that make one of nature's tiny creatures, when combined in the vast numbers in which they are always found, by far the most formidable animal force known on land. Therefore when the question is put to us: "Which do you consider the most resistless of all animals?" It is always safe to reply that, if warlike manifestations are referred to, the soldier or driver ants are far and away the most terribly invincible creatures with which we can be brought in contact. M. Coillard, a French missionary in the Barotse valley of South Central Africa, thus writes of these terrors there: "One sees them busy in innumerable battalions, ranked and disciplined, winding along like a broad black ribbon of watered silk. Whence come they? Where are they going? Nothing can stop them nor can any object change their route. If it is an inanimate object they turn it aside and pass on; if it is living, they assail it venomously, crowding one on top of the other to the attack, while the main army passes on, business-like and silent. Is the obstacle a trench or a stream of water. Then they form themselves at its edge into a compact mass. Is this a deliberating assembly? Probably, for soon the mass stirs and moves on, crosses the trench or stream, continues in its incessant and mysterious march. A multitude of these soldiers are sacrificed for the common good and these legions, which know not what it is to be beaten, pass over the corpse of these victims to their destination." Against these tiny enemies no man nor band of men nor of tiger nor even a herd of elephants can do anything but hurriedly get out of the way. Among the Barotse natives a favorite form of capital punishment is to coat the victim with grease and throw him before the advancing army of soldier ants. The quickness with which the poor wretch is dispatched is marvellous when it is considered that each ant can do nothing more than merely tear out a small particle of flesh and carry it off. Yet in a surprisingly short time the writhing victim will have been changed into a skeleton of clean and polished bones that will make the trained anatomist envious.

WALTER BAKER & CO.

The Largest Manufacturers of
**PURE, HIGH GRADE
COCOAS AND CHOCOLATES**

On this Continent, have received
HIGHEST AWARDS
from the great

**Industrial and Food
EXPOSITIONS**
In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.
WALTER BAKER & CO. DORCHESTER, MASS.

FREE IT COSTS YOU NOTHING
THIS HIGH-GRADE 2000 MACHINE ABSOLUTELY FREE. No representation. No scheme. We mean just what we say. This machine is yours free. No cash opportunity has ever before been offered. We shall continue these limited terms for only a short time. Call and write today. Howling Machine Dept. 1, 678 OXFORD ST. CO. 242 Wash Ave., Chicago

Nervous

Troubles
Originate in

Impure Blood

Therefore the True
Method of Cure
Is to Take

HOOD'S Sarsaparilla

Which cures Nervousness,
Dyspepsia, Scrofula, Salt Rheum,
Catarrh, Rheumatism and
other Diseases, because it

Purifies The Blood

Be sure to get Hood's and only Hood's

Hood's Pills are the best family cathartic,
gentle and effective. Try a box. 25c.

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case they materially aid us, as also in various unrecorded ways.

12mo. 260 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on the satin paper, broad margins, paper covers, 50 cts. cloth, \$1.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

A copy of . . .

As It Is To Be

—FIFTH EDITION—

BY CORA LINN DANIELS.

A most wonderful work on After Death. Laws of Life, Here and There. Sweetly Religious. Solid Comforting. Fascinating descriptions. "Curious, remarkable, convincing."—Standard Union.

Beautifully Illustrated.

"The Most Remarkable Book Ever Written by a Woman."

The author has now received SIXTEEN HUNDRED letters of thanks and commendation. PRICE: Paper, 50c. Cloth, \$1.00. Satin, \$1.50. For sale at this office.

BARS AND THRESHOLDS.

By MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer and medium. When published as a newspaper serial it created much interest; and the demand has been such as to warrant putting it in book form. Every Spiritualist and every liberal thinker will enjoy the story. Paper covers. 210 pp. Price 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

WOMAN AND THE HOME.

MOTHER'S WISH.

Our labors for the day were ended,
And round the fireside at the dear old home
We had gathered in the early twilight,
Glad that another evening's rest had come.
While we sat there idly talking
Of the day of toil and strife,
Grandma startled us by asking
What we wanted after life.

"As for me," said grandma smiling,
"When my journey here is o'er,
And my soul begins its flight
To that bright, eternal shore,
When I reach that Golden City
I want to hear with one accord:
"Well done, thou servant, good and faithful,
Accept the promise of thy Lord."

"I want," said our father,
"When my life work here is done,
And I find that I am drifting,
With the sands of life all run:
And my soul shall wing its flight
To the realms of light above,
To know that beyond the gates
I'll meet all those I dearly love."

"Do you know what I want?" said Clara,
As she shook her tangled, golden curls,
"When I die I want to go to heaven
With all the other boys and girls.
And when I reach that Heavenly City
I want to know that I shall find
That neither grandma, papa, mamma,
Nor any of you are left behind."

"I want," said I, "when my time has come,
And I am called to go,
To feel that I have not lived in vain
While journeying here below.
I want my life to be so pure
That unto me there shall be given,
When I leave this earth's estate,
A place among the saints in heaven."

Poor, tired mother came and stood
Just within the kitchen door;
On her face were marks of toil and care,
Such as we'd oft times seen before.
"What would I like?" she slowly asked,
As her aching brow she pressed;
"I think I should like, for a while at least,
To lie in my grave and rest."

—Charles E. Wells.

CHRISTINI G. ROSSETTI.

All the houses on Torrington Square look very much alike, tall, bleak, brown. The chief difference is in degree of dinginess only, for the square lies in the heart of the smoky city, and near the center. The square itself is a long narrow strip of green turfed land dotted with trees, gray and grim now, but cultivated by hundreds of tiny sparrows. Everybody loves as they pass to listen to the cheerful twittering of these little creatures who make merry even in a fog, and are no more to be drowned by a London drizzle than was Mark Tapley by a Missouri swamp. Torrington Square is only two blocks from my own residence, but it was some time before I discovered that the sparrow's best friend was the woman laureate of England.

Christini Rossetti dwelt at No. 30 and would often break off her soul-impassioned strains to feed her humble little neighbors.

So much has been said about the family, without doubt the most remarkable family London has ever had, from which this gifted woman sprang, so much written of her genius, her place in art, by the most appreciating and critical pens in England that one may well hesitate to add a word more about the poet; let it be instead, of the woman, of whom little is known and less spoken.

When I stepped into the silent house from which in five short years four members of the Rossetti family had been carried to their final rest, it struck me that almost unconsciously I was looking for something of that mystery and romantic but grotesque charm which characterized the home of Dante Gabriel Rossetti in Chelsea. Nothing of the sort was here, and from the rather bare hall—like all halls on this square—I was kindly taken into the dining-room, which was painfully like all other dining-rooms on the square at first.

There was the rather worn furniture and carpet, the big table, with its faded chenille cloth, the leather-covered sofa and stiff mantel, and the wall covered with an ugly, shiny yellow paper. A few small

pictures were hung too high on the wall to be seen well. A few book shelves held devotional works, and that was all—except a very small round table with three corrugated legs and a top which seemed absolutely worn from use. I looked through the one large window at the little birds asking in bird way for their silent friend, and asked if I might see Miss Rossetti's study—the room where she wrote that rare and subtle poem, "The Prince's Progress," her charming "Sing Song," and "The Pageant," which caused England to apply for the first time the title-poet—they had always insisted on poetess to a woman.

"Miss Rossetti" was the reply of her faithful friend, "had no study or room to work in she called her own. Most of her writing was done in this very room and on that little worn table you have been looking at. She would sit here because this was occupied in turn by her Aunts Miss Eliza and Miss Charlotte Polidori, and by her brother. All those lived to be over 80 years of age, and were devotedly nursed by Miss Rossetti in whose arms they died. She never seemed to think her writing mattered, and if a cough or sound was heard, no matter how slight, she was in there in a second.

"All sorts of interruptions came, but a frown or an impatient word never marked them.

"It was just the same," continued my informant sadly. "when Miss Rossetti was taken ill herself. For twelve months she was unable to write or read a word. At times her suffering was great, but not one complaint ever escaped her, and when toward the last articulation failed, she spent hours, her lips moving in silent prayer and praise. When the end came, one long loving look from her great black eyes, grown dim, at us, and a deep sigh of content alone marked it."

Christina Rossetti wrote verses at 12 years of age of uncommon merit; and at 16 a little volume which her grandfather wisely and proudly published. At 19 she sat to her brother, who adored her, for the famous picture which now hangs in the National Gallery—"The Girlhood of Mary Virgin." The sweet, virginal face is raised from the embroidery frame to the gracious lines of the tall white lily, guarded by an angel child, while St. Anne, her mother, sits beside her, and through the open window of the Galilean dwelling are seen St. Joseph tending the vine and the symbolic figure of the sacred dove.

Idealized in its intense spirituality as the poet's face is in this work much is lost of the ripe, full, beauty, and rich coloring which characterizes a small and exquisite portrait made at about the same time when, as Queen of the pre-Raphaelites, men whose names go to make up the history of art and literature in England, were at her feet. Homage affected her as little as her material surroundings, for she seems always to have lived in an atmosphere of her own creating without consciousness of her rare gifts, demanding nothing from the world—giving of her best to all who came to her, living a religion as exalted as the conceptions of Tolstoi.

The funeral service held at Christ Church, Woburn square, was remarkable for simplicity and the rendering of two of the poet's most beautiful hymns. For twenty-five years Miss Rossetti had not missed the weekly holy communion, and the choristers were visibly affected as they rendered her songs. The little church is more American than English in its cheerfulness of tones, the brightness of the stained glass, and the freshness of the furnishings. This misty morning it was full. The congregation came and went on foot; neither carriages nor livery were to be seen. The clothes of those present were of the most indifferent, the wreaths on the coffin of the simplest, yet every face showed grief, real, unconventional grief, and the names of those present were a roll call of England's best in its world of brains.—Robert P. Porter, in *Inter Ocean*.

A novel way of earning a living is afforded a certain number of young girls in one or two places of business in the east end of London. Their sole duty is to test eggs by holding them between the eye and the light. From skill and experience they are able instantly to determine their condition in this way.

It is interesting to know that in this country 300,000 women are earning independent incomes. In the professions are 2,500 doctors, 275 preachers, and an increasing number of lawyers. Some 6,000 women have charge of postoffices.

WEAK WOMEN

and all mothers who are nursing babies derive great benefit from Scott's Emulsion. This preparation serves two purposes. It gives vital strength to mothers and also enriches their milk and thus makes their babies thrive.

Scott's Emulsion

is a constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and Wasting Diseases of Children.

Send for Pamphlet on Scott's Emulsion. Free. Scott & Bowne, N.Y. All Druggists. 50c. and \$1.

PATENTS

CAVEATS, TRADE MARKS, COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

The Salem Seer.

Reminiscences of Charles H. Foster.

—BY—
GEORGE O. BARTLETT.

Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports of his experiences with investigators which read like fiction but are vouched for as facts.

For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Cloth, \$1.00.

DR. WESTBROOK'S WORKS

The Bible: Whence and What?

This volume ably answers the questions proposed in the title and is a marvel of condensation. Just the thing for busy men. (With portrait.) Price \$1.00.

Man: Whence and Whither?

The eight chapters of this book are eight popular lectures delivered to a Philadelphia audience who demanded their publication. The work is an encyclopedia of facts and suggestions for those interested in the queries of the title. Price, \$1.00.

Girard's Will and Girard College Theology.

A complete exposure of the perversions of the will of the Philadelphia millionaire written in a racy style but with legal accuracy. Price, \$1.00.

The Eliminator, or Skeleton Keys to Sacred and Secular Secrets.

A work of profound research, deeply reverent but thoroughly radical. It is far in advance of the times, and is worthy of the study of the independent thinker. It contains the elements of a theological revolution. (With portrait.) Price, \$1.25.

Also two pamphlets "The Clergy and Divorce," 20 cents; and "Shall the Bible Be Read in our Public Schools?" 10 cents.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL office.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.

"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR. Price, 10 cents.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.]

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.]

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.]

Liver Complaint, Mental Dyspepsia, and Headache.

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trall, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeysen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 30 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The *Scientific American* says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents.

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."

Chastity; Its Physical, Intellectual and Moral Advantages.

By M. L. Holbrook, M. D. Contents: What Chastity? Does Chastity Injure the Health? Moral Advantages. A Lesson From Socrates. Chastity and Offspring; Chastity and Virility. What the Sexual Instinct has Done for Mankind. Cure of Uncastity; Appendix in which 20 subjects are described. Price, 50 cents. Beautifully printed. Dr. S. A. Everett writes: "With all its immense advantages you make the desirableness of a clean life manifest."

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth 75. Mrs. Meyer is one of those writers who lift her readers to a higher level of thought, and enthralls them with her own lofty ideals. One can read this work without being benefited and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Prof. Opinion says: "We have not for years the privilege of reading a book more thoroughly helpful, truthful, scientific, and clear and simple in language, than the latest work of this author. The direct which he gives are easily followed; analysis of causes leading to pulmonary troubles is intelligible to every layman; the cidents that illustrate his points and discuss are both interesting and valuable. In short is a book which not only every physician every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. B. Proctor, the well-known English astronomer wrote of it: "Through false delicacy ladies youths are left to fall into trouble, and a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this regard and as not one father in ten is, we believe, to do what is right by his boys himself, it is that such a book as this should be available it is read by all who should read it, its sale be counted by hundreds of thousands."

Send all orders to

RELIGIO-PHILOSOPHICAL JOURNAL
92-94 La Salle Street, Chicago.

VOICE OF THE PEOPLE

THE SEANCE.

BY BELLE V. CUSHMAN.

As you wait in the silence and shadow
And think of loved ones, gone
To a shadow and silence far deeper,
You pray for light and the dawn.

For assurance that man is immortal,
For proof beyond cavil or fear
That the grave is only the portal
That leads to a happier sphere.

The nature of man is as varied
As leaves in the forest grand,
As blades of grass in Summer field,
As shapes in shifting sand.

There are those who awake at the earliest ray
The first faint flush of the dawn
To welcome the light of a coming day,
And rejoice that the night is gone.

There are others who see not the dawn of day
Though the sun to its zenith has risen,
Though bolts and bars are rusted away
They still remain in their prison.

And friends who love you standing wait,
And try in every way
To send within that prisoning gate
A bit of Heaven's own day.

'Twill come in time to each and all—
The fruit of love's endeavor,
You'll sometime hear the voices call,
You shall not wait forever.

FLORIDA CAMP.

TO THE EDITOR: Active preparations are being made to accommodate visitors to the Southern Cassadaga Camp at Lake Helen, Florida, which is to open Feb. 16th, 1895, holding four weeks. Some of the best speakers and mediums will be employed. Although there has been delays in announcing the date of the commencement of the meeting, on account of the many difficulties to be overcome in the pioneer work of such an institution, we feel the greatest assurance of its final success. The association has been incorporated according to the laws of the State of Florida and the charter recorded. We are constantly receiving communications from people in both the Northern and Southern States, who are anxious to come, and willing to forego luxuries, and accommodate themselves to conditions necessarily attending the establishment of a new Camp in a comparatively new country. The managers are doing everything in their power to provide comfortable accommodations at reasonable prices, and are succeeding admirably.

A lodging house and several cottages are being built and tents put up. During a large portion of the time tents are perfectly comfortable without any fire, but at any time during the winter season a northwest wind is liable to make a demand for fires either in tents or houses. A small wood or oil stove answers every purpose. This is my third winter in Florida and I have never seen any frost until the late cold wave of December 28th, swept over the country producing the greatest destruction of fruits known during the last fifty years. Fortunately such unpleasant visitors are very rare and make a very short stay. Furnished rooms can be rented in the village of Lake Helen and vicinity at moderate prices. A beginning will be made this season of a camp that we hope will be far-reaching in its educational and beneficent influence. The hearts of its projectors are in the work. They are among the most influential Spiritualists, both of the Northern and Southern States. It is their aim to provide a comfortable, healthful and inexpensive resort where our friends can happily and profitably spend the winter months, where those from the North, while escaping the extreme cold of winter can cooperate with the spirit world and their fellow-workers of the South in inspiring a sentiment of brotherly love and good will in hearts long severed by misunderstanding and sectional strife.

Lake Helen is situated on the A. & W. Div. of Jackson, St. Augustine and Indian River Railway, commonly known as the East Coast Line. Close connections are made at Orange City Junction with the J. T. & K. W. R'y which gives a choice of routes from Jacksonville. All com-

munications will be answered promptly by the corresponding secretary.

EMMA J. HUFF.

LAKE HELENA, FLA.

"FRATERNAL BENEFICIAL SOCIETY WORK."

TO THE EDITOR: That great advances have been in liberalizing the religious thought and that the tendency has been toward a common fraternity as a finality, is apparent to any dispassionate observer, although we know there are instances that might be mentioned, which would seemingly contradict this view, yet in comparison with other incidents proving such position, these dwarf into insignificance, and just here allow me to refer to a significant remark of Archbishop Ryan in his lecture on "Agnosticism and its Causes" delivered in the Philadelphia Academy of Music and reported in brief in the Philadelphia Ledger of Dec. 13th, 1894.

"With regard to differences amongst Christians, I do not believe that any enlightened members of any Protestant denomination maintain that the members of other denominations or the members of the Catholic Church shall be excluded from salvation simply because they belong to such organizations. I am quite certain that the Catholic Church does not exclude Jews, Gentiles and Protestants from salvation. She leaves such judgment to Almighty God who alone knows each individual soul and can alone judge of its merits or demerits."

On the stage during the delivery of the lecture were Bishops, Foss of the M. E. Church, and Tanner of the A. M. E. Church and various other clergymen, and Mrs. U. S. Grant as a specially invited guest.

It is also generally agreed to, that the forward movement during the past three score years has been beyond precedent, and credit having been given by the advocates of each of the various causes ascribed for such advances, it is evident that to no one cause alone can all the credit be given. I would therefore respectfully ask your intelligent readers to consider if the development of the principle of co-operation as exemplified in the work of the various secret fraternal beneficial societies and the consequent close association of men of various creeds (and of no creed) in the charitable work that is an inseparable part, has not had some beneficial effect on the body politic. Coincident with the increasing impetus given to such societies as a recognition of their usefulness and worth, came the more liberal feeling, and as their field of labor widened, so progressed the liberal ideas.

I do not "claim everything" for such society work, but maintain it has been, unintentionally, not the least factor in this grand work which shall end in a universal brotherhood of man. Usually the motto (creed) of a society is brief; take the Odd Fellows for instance, "Friendship, Love and Truth," can any church present a better one, and does not the present prosperity of that great organization bear witness that it has carried out those principles? I am not a member of this organization, yet I know its strength is a monument to the idea of mutual assistance in times of need made possible by co-operation.

Is not the main objection to secret societies by the Catholic Church that of fear of losing members by the liberalizing process that manifests itself when men regardless of creed, work in harmony to relieve and comfort the sick and distressed, to care for the orphan and widow? Having been a member of one of the largest (if not the largest) secret beneficial societies for the past thirteen years and having had the opportunity to see some grand, good work done, and belonging to an order (Imp. O. R. M.) having a platform broad enough for all who believe in the "Great Spirit" to stand upon without fear of interference to their own individual religious or political faith, seeing Jews, Catholics, Protestants, (various denominations) and others of no definite creedal class, all working in harmony in work that tends to fraternize the world, I must plead for some share of attention to this as a liberalizing cause, contending that men consider deed above creed, and in the comparison creed must step aside, the conscious performance of a good action being a wedge that will split man-built creedal barriers.

The primary object of men in joining fraternal beneficial societies being to provide for themselves in case of future adver-

sity or sickness, be it understood that reference is here made to organizations which have the relief and care of the sick and distressed members or their families as a sole object, and not to those that add to this some peculiar religious, anti-catholic, anti-protestant, patriotic or other like tenet.

Truly "many can help one where one cannot help many" and co-operation in any direction for the welfare of the people should be recognized and encouraged and what grander work can be engaged in than that of "saving souls" (from suffering) by furnishing the means for supplying physical wants in time of need.

"SANNAP."

MOST RESISTLESS OF ANIMALS.

We are apt to consider ourselves the most powerful and all-conquering members of the animal world and next to us we range such creatures as the lion, tiger, grizzly bear and elephant as capable of maintaining their own against all comers in an open hand-to-hand or mouth-to-mouth fight. Yet in doing so we err greatly, simply because we consider mere bigness or muscular force, forgetting the energy and the intellectual powers that make one of nature's tiny creatures, when combined in the vast numbers in which they are always found, by far the most formidable animal force known on land. Therefore when the question is put to us: "Which do you consider the most resistless of all animals?" It is always safe to reply that, if warlike manifestations are referred to, the soldier or driver ants are far and away the most terribly invincible creatures with which we can be brought in contact. M. Coillard, a French missionary in the Barotse valley of South Central Africa, thus writes of these terrors there: "One sees them busy in innumerable battalions, ranked and disciplined, winding along like a broad black ribbon of watered silk. Whence come they? Where are they going? Nothing can stop them nor can any object change their route. If it is an inanimate object they turn it aside and pass on; if it is living, they assail it venomously, crowding one on top of the other to the attack, while the main army passes on, business-like and silent. Is the obstacle a trench or a stream of water. Then they form themselves at its edge into a compact mass. Is this a deliberating assembly? Probably, for soon the mass stirs and moves on, crosses the trench or stream, continues in its incessant and mysterious march. A multitude of these soldiers are sacrificed for the common good and these legions, which know not what it is to be beaten, pass over the corpse of these victims to their destination." Against these tiny enemies no man nor band of men nor of tiger nor even a herd of elephants can do anything but hurriedly get out of the way. Among the Barotse natives a favorite form of capital punishment is to coat the victim with grease and throw him before the advancing army of soldier ants. The quickness with which the poor wretch is dispatched is marvellous when it is considered that each ant can do nothing more than merely tear out a small particle of flesh and carry it off. Yet in a surprisingly short time the writhing victim will have been changed into a skeleton of clean and polished bones that will make the trained anatomist envious.

WALTER BAKER & CO.

The Largest Manufacturers of
**PURE, HIGH GRADE
COCOAS AND CHOCOLATES**
On this Continent, have received
HIGHEST AWARDS
from the great
**Industrial and Food
EXPOSITIONS**
In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

FREE! IT COSTS YOU NOTHING
THIS HIGH-GRADE \$60.00 MACHINE ABSOLUTELY FREE. No representation. No scheme. We mean just what we say. This machine is yours free. No cash opportunity has ever before been offered. We shall continue these free trials today. Sewing Machine Department. T. 678 OXFORD BROS. CO. 242 Wabash Ave., Chicago

Nervous

Troubles
Originate in

Impure Blood

Therefore the True
Method of Cure
Is to Take

HOOD'S Sarsaparilla

Which cures Nervousness,
Dyspepsia, Scrofula, Salt Rheum,
Catarrh, Rheumatism and
other Diseases, because it

Purifies The Blood

Be sure to get Hood's and only Hood's

Hood's Pills are the best family cathartic,
gentle and effective. Try a box. 25c.

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not a product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book whether disembodied human spirits, or the varied manifestations of your own subliminal consciousness, or some yet more foreign intelligence. A while I cannot say that I agree with every opinion expressed in it, I think that few persons can read without feeling better and stronger, and I certainly believe that most of our members would be glad to have it brought to their attention. It is charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experience on the borderland of two worlds are curious and fascinating. The life we are leading here is not beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case they materially aid us, as also in various other ways.

12mo. 260 pages, with portrait, art initial letter, profusely illustrated, with marginal notes, on satin paper, broad margins, paper covers, 50¢ cloth, \$1.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

A copy of . . .

As It Is To Be

—FIFTH EDITION—

By CORA LINN DANIELS.

A most wonderful work on After Death. Law of Life, Here and There. Sweetly Religious. Comforting. Fascinating descriptions. "Car remarkable, convincing."—Standard Union.

Beautifully Illustrated.

"The Most Remarkable Book Ever Written by a Woman."

The author has now received SIXTEEN THOUSAND letters of thanks and commendation. PRICE: Paper, 50c. Cloth, \$1.00. Satin, \$1.50. For sale at this office.

BARS AND THRESHOLDS

By MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer. When published as a newspaper it created much interest; and the demand has been so great that it is now in book form. Every realist and every liberal thinker will enjoy the paper covers. 210 pp. Price 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

WOMAN AND THE HOME.

MOTHER'S WISH.

Our labors for the day were ended,
And round the fireside at the dear old home
We had gathered in the early twilight,
Glad that another evening's rest had come.
While we sat there idly talking
Of the day of toil and strife,
Grandma startled us by asking
What we wanted after life.

"As for me," said grandma smiling,
"When my journey here is o'er,
And my soul begins its flight
To that bright, eternal shore,
When I reach that Golden City
I want to hear with one accord:
"Well done, thou servant, good and faithful,
Accept the promise of thy Lord."

"I want," said our father,
"When my life work here is done,
And I find that I am drifting,
With the sands of life all run:
And my soul shall wing its flight
To the realms of light above.
To know that beyond the gates
I'll meet all those I dearly love."

"Do you know what I want?" said Clara,
As she shook her tangled, golden curls,
"When I die I want to go to heaven
With all the other boys and girls.
And when I reach that Heavenly City
I want to know that I shall find
That neither grandma, papa, mamma,
Nor any of you are left behind."

"I want," said I, "when my time has come,
And I am called to go,
To feel that I have not lived in vain
While journeying here below.
I want my life to be so pure
That unto me there shall be given,
When I leave this earth's estate,
A place among the saints in heaven."

Poor, tired mother came and stood
Just within the kitchen door;
On her face were marks of toil and care,
Such as we'd oftentimes seen before.
"What would I like?" she slowly asked,
As her aching brow she pressed;
"I think I should like, for a while at least,
To lie in my grave and rest."

—Charles E. Wells.

CHRISTINI G. ROSSETTI.

All the houses on Torrington Square look very much alike, tall, bleak, brown. The chief difference is in degree of dinginess only, for the square lies in the heart of the smoky city, and near the center. The square itself is a long narrow strip of green turfed land dotted with trees, gray and grim now, but cultivated by hundreds of tiny sparrows. Everybody loves as they pass to listen to the cheerful twittering of these little creatures who make merry even in a fog, and are no more to be drowned by a London drizzle than was Mark Tapley by a Missouri swamp. Torrington Square is only two blocks from my own residence, but it was some time before I discovered that the sparrow's best friend was the woman laureate of England.

Christini Rossetti dwelt at No. 30 and would often break off her soul-impassioned strains to feed her humble little neighbors. So much has been said about the family, without doubt the most remarkable family London has ever had, from which this gifted woman sprang, so much written of her genius, her place in art, by the most appreciating and critical pens in England that one may well hesitate to add a word more about the poet; let it be instead, of the woman, of whom little is known and less spoken.

When I stepped into the silent house from which in five short years four members of the Rossetti family had been carried to their final rest, it struck me that almost unconsciously I was looking for something of that mystery and romantic but grotesque charm which characterized the home of Dante Gabriel Rossetti in Chelsea. Nothing of the sort was here, and from the rather bare hall—like all halls on this square—I was kindly taken into the dining-room, which was painfully like all other dining-rooms on the square at first.

There was the rather worn furniture and carpet, the big table, with its faded chenille cloth, the leather-covered sofa and stiff mantel, and the wall covered with an ugly, shiny yellow paper. A few small

pictures were hung too high on the wall to be seen well. A few book shelves held devotional works, and that was all—all except a very small round table with three corrugated legs and a top which seemed absolutely worn from use. I looked through the one large window at the little birds asking in bird way for their silent friend, and asked if I might see Miss Rossetti's study—the room where she wrote that rare and subtle poem, "The Prince's Progress," her charming "Sing Song," and "The Pageant," which caused England to apply for the first time the title-poet—they had always insisted on poetess to a woman.

"Miss Rossetti" was the reply of her faithful friend, "had no study or room to work in she called her own. Most of her writing was done in this very room and on that little worn table you have been looking at. She would sit here because this was occupied in turn by her Aunts Miss Eliza and Miss Charlotte Polidori, and by her brother. All those lived to be over 80 years of age, and were devotedly nursed by Miss Rossetti in whose arms they died. She never seemed to think her writing mattered, and if a cough or sound was heard, no matter how slight, she was in there in a second.

"All sorts of interruptions came, but a frown or an impatient word never marked them.

"It was just the same," continued my informant sadly, "when Miss Rossetti was taken ill herself. For twelve months she was unable to write or read a word. At times her suffering was great, but not one complaint ever escaped her, and when toward the last articulation failed, she spent hours, her lips moving in silent prayer and praise. When the end came, one long loving look from her great black eyes, grown dim, at us, and a deep sigh of content alone marked it."

Christina Rossetti wrote verses at 12 years of age of uncommon merit; and at 16 a little volume which her grandfather wisely and proudly published. At 19 she sat to her brother, who adored her, for the famous picture which now hangs in the National Gallery—"The Girlhood of Mary Virgin." The sweet, virginal face is raised from the embroidery frame to the gracious lines of the tall white lily, guarded by an angel child, while St. Anne, her mother, sits beside her, and through the open window of the Galilean dwelling are seen St. Joseph tending the vine and the symbolic figure of the sacred dove.

Idealized in its intense spirituality as the poet's face is in this work much is lost of the ripe, full, beauty, and rich coloring which characterizes a small and exquisite portrait made at about the same time when, as Queen of the pre-Raphaelites, men whose names go to make up the history of art and literature in England, were at her feet. Homage affected her as little as her material surroundings, for she seems always to have lived in an atmosphere of her own creating without consciousness of her rare gifts, demanding nothing from the world—giving of her best to all who came to her, living a religion as exalted as the conceptions of Tolstoi.

The funeral service held at Christ Church, Woburn square, was remarkable for simplicity and the rendering of two of the poet's most beautiful hymns. For twenty-five years Miss Rossetti had not missed the weekly holy communion, and the choristers were visibly affected as they rendered her songs. The little church is more American than English in its cheerfulness of tones, the brightness of the stained glass, and the freshness of the furnishings. This misty morning it was full. The congregation came and went on foot; neither carriages nor livery were to be seen. The clothes of those present were of the most indifferent, the wreaths on the coffin of the simplest, yet every face showed grief, real, unconventional grief, and the names of those present were a roll call of England's best in its world of brains.—Robert P. Porter, in *Inter Ocean*.

A novel way of earning a living is afforded a certain number of young girls in one or two places of business in the east end of London. Their sole duty is to test eggs by holding them between the eye and the light. From skill and experience they are able instantly to determine their condition in this way.

It is interesting to know that in this country 300,000 women are earning independent incomes. In the professions are 2,500 doctors, 275 preachers, and an increasing number of lawyers. Some 6,000 women have charge of postoffices.

WEAK WOMEN

and all mothers who are nursing babies derive great benefit from Scott's Emulsion. This preparation serves two purposes. It gives vital strength to mothers and also enriches their milk and thus makes their babies thrive.

Scott's Emulsion

is a constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and Wasting Diseases of Children. Send for Pamphlet on Scott's Emulsion. Free. Scott & Bowne, N.Y. All Druggists. 50c. and \$1.

PATENTS

CAVEATS, TRADE MARKS, COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free.

Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

The Salem Seer.

Reminiscences of Charles H. Foster.

—BY—

GEORGE O. BARTLETT.

Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports of his experiences with investigators which read like fiction but are vouched for as facts.

For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Cloth, \$1.00.

DR. WESTBROOK'S WORKS

The Bible: Whence and What?

This volume ably answers the questions proposed in the title and is a marvel of condensation. Just the thing for busy men. (With portrait.) Price \$1.00.

Man: Whence and Whither?

The eight chapters of this book are eight popular lectures delivered to a Philadelphia audience who demanded their publication. The work is an encyclopedia of facts and suggestions for those interested in the queries of the title. Price, \$1.00.

Girard's Will and Girard College Theology.

A complete exposure of the perversions of the will of the Philadelphia millionaire written in a racy style but with legal accuracy. Price, \$1.00.

The Eliminator, or Skeleton Keys to Sacerdotal Secrets.

A work of profound research, deeply reverent but thoroughly radical. It is far in advance of the times, and is worthy of the study of the independent thinker. It contains the elements of a theological revolution. (With portrait.) Price, \$1.25.

Also two pamphlets "The Clergy and Divorce," 20 cents; and "Shall the Bible Be Read in our Public Schools?" 10 cents.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL office.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.

"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR. Price, 10 cents.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.]

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.]

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.]

Liver Complaint, Mental Dyspepsia, and Headache.

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trall, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeysen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 50 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The *Scientific American* says: "Books on this subject are usually written by cranks, but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents.

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The *New York Independent* says: "The methods advised are all natural, philosophical and the work entirely practical."

Chastity; Its Physical, Intellectual and Moral Advantages.

By M. L. Holbrook, M. D. Contents: What is Chastity? Does Chastity Injure the Health? Moral Advantages. A Lesson From Socrates; Chastity and Offspring; Chastity and Virility; What the Sexual Instinct has Done for Man; Cure of Unchastity; Appendix in which 20 subjects are described. Price, 50 cents. Beautifully printed. Dr. S. A. Everett writes: "With all its immense advantages you make the desirableness of a clean life manifest."

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lift her readers to a higher level of thought, and enthralls them with her own lofty ideals. No one can read this work without being benefitted and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

Send all orders to RELIGIO-PHILOSOPHICAL JOURNAL 92-94 La Salle Street, Chicago.

BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Wonderful Law. By H. L. Hastings. Boston, Mass.: H. L. Hastings, Scriptural Tract Repository, 47 Cornhill. Price, 20 cents.

If perseverance must give success, Mr. Hastings will certainly succeed in his crusade against what he calls "infidelity." Undoubtedly his publications have considerable merit and in many cases appeal forcibly to the average mind, although they fall short of convincing proof to many persons. The present work is of this character, as it presents the law referred to by Moses under the most favorable aspect, but certainly does not show any grounds for requiring it to be of divine origin. Mr. Hastings, it is true, cites the opinion of Chief Justice Horblower of New Jersey to the contrary, and his opinion was confirmed a few years ago by that of a well-known judge of Pennsylvania, but these things prove only that judges are not always students of history, and sometimes even have hardly an elementary knowledge of the subject they are discoursing about. The very existence of the Mosaic law assumes that the Hebrews had dwelt for many generations among the most civilized people of antiquity; a people in whose wisdom Moses himself is said to have been instructed. What wonder, then, if he could have framed the law of the twelve tables, the value of which lies in its few simple generalizations, suited for the guidance of a semi-barbarous people, and capable of application to the circumstances which arise in the course of their civilization. As to the more extended regulation of the Pentateuch, it is of the highest improbability that they were given all at once, unless they had been previously in use. The more extended codes have the appearance of development as the result of experience, and probably they were the result of a process of codification just as much as the laws of Justinian or the code of Napoleon. As to the earlier regulations, it must be remembered that the Hebrews had, according to the Old Testament history, lived in Egypt (according to one reckoning) four hundred years, and during this period they must have been subject to social regulations of some kind, which as they formed a community to themselves would perpetuate many of their old ideas, but which were doubtless influenced for the better by the ideas of the more cultured people among whom they dwelt.

Judging from this standpoint there is not really anything wonderful about the ancient Hebrew law. It would certainly be a marvellous product if it had appeared first among a horde of savages, but whatever may have been case with the rank and file of the people, their leaders were evidently men of great intelligence, and of a skill which could have been gained only by education and experience, such as we are told Moses had had. We fail to find anything referred to by Mr. Hastings which could not have been derived from an Egyptian source, and indeed the whole of the Mosaic law has a decidedly Egyptian tone. Hebrew civilization itself belonged to the African type, and their system of "bondage" had much in common with the domestic slavery still found among the Negro tribes. Such is the case also with what Mr. Hastings calls Mosaic "interdictions." The practice of taboo in various forms is known throughout Africa, and it applies to human beings as well as to objects. The protection of woman during certain periods, is carried much further by peoples regarded as savages than was the case among the Hebrews. How far the exclusion of a woman for a longer period after the birth of a boy than after the birth of a girl, could increase the ratio of male-births to female-births is a question. That the longer period was established for this very purpose we do not believe. It is much more likely to have originated in the idea of inferiority attached to girls, about which Mr. Hastings appears to know nothing, judging from his reference to the religious position of Hebrew people. As a fact, women among the Hebrews, as among other Eastern peoples, may be said not to have had anything to do with religion. We have nothing to say concerning the dealings by the Hebrew leaders with the nations by which they were surrounded. They knew best what their circumstances required, and, as they were no worse than their neighbors, they were not much better. Where they were better, it was owing to their having had the

advantage of living among a people of high culture and refinement. Holding these views, we cannot endorse Mr. Hastings' opinions, although it must be admitted that his book is well written and presents his case in an able manner.

MAGAZINES.

The North American Review for February opens with three timely and important articles on "The Financial Muddle," written respectively by the Hon. J. Sterling Morton, Secretary of Agriculture, Representative William M. Springer, Chairman of the House Committee on Banking and Currency, and Henry W. Cannon, President of the Chase National Bank of New York and formerly Comptroller of the Currency.—"The World's Event for 1895" is the title of an article by Clark Howell, of the Atlanta Constitution, in the February Review of Reviews; no one acquainted with the Constitution or its aggressive editor needs to be told that this event, so far as shall lie in Atlanta's power, will be the Cotton States and International Exposition to be held in that city during the closing months of the present year. Mr. E. V. Smalley contributes to the February Review of Reviews an interesting study of civil government in Manitoba, under the title, "Canada's Prairie Province." His account of the institutions of this little-known government on our northern border is extremely enlightening and suggestive. The article is well illustrated.—The current number of the Eclectic Magazine of Foreign Literature opens with Mme. Caillard's philosophic article on "The Knowledge of Good and Evil." A review of Robert Louis Stevenson's work follows. Prince Kropotkin's account of "Recent Science" discusses the new treatment of diphtheria, earthquakes, and the progress toward the invention of flying-machines. Two timely articles are "The New Secularism," by Mr. Walter Walsh, and "Religion and Popular Literature," from the Rev. Thomas Hannan. E. R. Pelton, 144 Eighth street, New York. Terms, \$5 per year.—Recent numbers of Littell's Living Age comprises much that is valuable in the great reviews and monthlies, such as Sidney Whitman's article on "Count Moltke, Field Marshal," Mrs. Alexander's "Recollections of James Anthony Froude," E. N. Buxton's interesting paper on "Stony Sinai," Prince Kropotkin's "Recent Science," etc. The first number in February shows a delightful table of contents: "A Little Girl's Recollections of Elizabeth Barrett Browning," William Makepeace Thackeray, and the Late Emperor Louis Napoleon," by Henriette Corkran; "The Queen and Lord Beaconsfield," by Reginald B. Brett and other articles. Littell & Co., Boston.

The February issue of the Atlantic Monthly contains, beside much excellent fiction, one or two articles of particular timeliness. The one which will attract perhaps the widest attention is an able paper by Theodore Roosevelt upon "The Present Status of Civil Service Reform." In these days when hypnotic influences are much discussed, the article by Boris Sidis upon "A Study of the Mob" is of special interest. Among the features promised for 1895 was a series treating of New Figures in Literature and Art. The first number is a paper upon Daniel Chester French, by Royal Cortissoz. Two contributions of unusual character are "The Subtle Art of Speech-Reading" by Mrs. Alexander Graham Bell, and "A Voyage in the Dark" by Rowland E. Robinson. There is much excellent fiction, including three chapters of Elizabeth Stuart Phelps' powerful serial, "A Singular Life."—The Season for February has a double colored plate, shows seven handsome designs for street and reception, with two pretty colored costumes for the little Miss. The pretty new colors are beautifully combined and handsomely draped. Another plate shows two exquisite skating costumes, and another evening dresses, theatre gowns, and some pretty new styles of arranging the hair. Space will not admit of even a brief mention of the handsome and seasonable styles shown for ladies' and children's wear. The International News Company, 83 and 85 Duane street, New York.

Friend—"Why are you so enthusiastic on the subject of women's suffrage?"

Mr. Nojoy—"The elections always come in the spring and fall, don't they?"

"Certainly."

"Well, get 'em interested in the campaigns, and they'll forget about house cleaning."

THE EFFECT OF MEDIUMSHIP ON PHYSICAL HEALTH.

By MRS. HARDINGE BRITTEN.

A gentleman, having received the following communication from Mrs. Hardinge Britten, has, with that lady's consent, kindly forwarded it to us for publication:

In answer to your esteemed favor, requesting me to supply you with my opinion, founded on my long-continued personal experience, concerning the effect of spiritual mediumistic practices upon physical health and strength, I regret to say that I can only offer you a brief statement of my own world-wide experience on this very important subject. Before entering on the results of my own mediumistic career, however, it is proper to state—and worthy to be duly remembered—that from my earliest childhood I was the subject of chest and throat diseases. Notwithstanding this discouraging physical tendency, I was gifted with such a singularly fine and powerful soprano voice that I was trained under the best Italian masters for the profession of an opera singer. Unhappily, at the age of fifteen, my throat difficulties obliged me to submit to the operation of excising the tonsils, a work (performed by a Mr. Yearsley, a throat disease specialist, of London) little likely to promise me the power to lecture as I have done, and still do, to thousands of persons at a time.

After this operation, having lost my power as a vocalist, I spent a few years as an actress and play-writer at the Adelphi Theatre, London. My severe throat and chest difficulties constantly interrupting my profession, I determined, by the advice of my medical attendants, to undertake a sea voyage, and hence accepted an engagement to act and produce some of my own pieces in New York, America. Here—although as a bitter Christian and warmly opposed to the reports concerning Spiritualism—as a writer for the Press, I deemed it my duty to investigate the subject, prior to exposing its fallacies, as I expected to do. It is only necessary now to add that, as the result of my thorough researches into Spiritualism, I became a powerful medium entirely convinced of its truth, beauty, and divine origin, and ultimately devoted myself heart and soul to its propagandism.

Finding that its phenomena fully explained my own wonderful and mysterious seership and occult powers even from infancy, I first devoted myself to the practice of test mediumship, and for nearly two years—being gifted with many phases of mediumistic power—I sat for, and convinced, thousands of the strangers who visited me of the truths of spirit existence and return.

Being compelled by a series of wonderful phenomena to go forth on to the public platform to lecture, I relinquished test medium practices by the stern command of my spirit guides, and devoted myself to platform work entirely—the combination of the two phases above-named being deemed by my spirit guides impossible, if not injurious.

For thirty years, then, I continued to obey these good and ever-faithful messengers of the higher life, and this has been my method of service, without cessation, especially during the necessary respite of the twenty-six ocean voyages which I have made to various lands. I have lectured to invariably large, sometimes overwhelming, audiences every Sunday morning and evening; often speaking (in America), by request of the wardens, in prisons, and in hospitals in the afternoons. I have generally spoken during the weeks intervening, sometimes three, often four, times. Thus I have given upwards of ten thousand lectures during my missionary work. Constitutionally subject to my old tendency of chest and throat diseases, I have often suffered from a recurrence of these troubles, but do not remember more than two occasions (the latter occurring recently from rheumatic fever) in which I have failed to meet and fulfill, I may venture to say satisfactorily, all and every one of my thousands of engagements.

When seemingly prostrate with illness, I have heard my most dear and tender mother—and other familiar friends—say: "Dress her; put her in the carriage and upon the platform, and she will be all right." And this result has been invariably obtained. Apologies have been made for me, and they have always proved needless. My lectures have been always equally strong, and I have invariably returned from them benefitted in mental and physical power. For many years, and even up to the last Sunday at New-

castle—whence I have just returned—the audience have been invited to give me the subjects of my lectures, in order to preserve the fact that they were spiritually inspired and not prepared; and these inspirations have not only been the most powerful in point of philosophic matter, but also the most valuable to myself as health restoratives.

I have been called upon unnumbered times to open up new places in America, Canada, New Zealand, Australia, etc., and that in defiance of the threats of mobbing, lynching, and other horrors. Always obedient to the divine command and the assurance from the spirit-world that "if a park of artillery were brought against me it could not harm me," I have gone forward, with mortal fear and anguish, to do my work, and this has been invariably crowned with success, benefit, triumph, and healthful results. I am now advanced in life and suffering most severely from colds and rheumatism; yet I am humbly, but reverently, permitted to say that my last lectures in Newcastle this October in which I am writing were pronounced to be amongst my most powerful efforts, whilst I have returned to my home (as usual during the last thirty years) benefitted alike physically and mentally.

My entire life has been a long succession of phenomenal marvels and proofs of supernal, I may say angelic, guidance and protection. But I dare not enter upon it in this communication any farther. I must add here, however, that I believe the strong and powerful magnetic forces which spirits can beneficially use in some cases, cannot be applied in some other instances without depleting, not to say injuring, those individuals who are not normally inspired with mediumistic gifts.

I also believe—nay, know—that in this new and unprecedented movement many reckless frauds have forced themselves into the ranks, on the same principle as the forger generally counterfeits the note of the best banks. I believe, also, that physical fatigue, excitement, and temptations presented by injudicious associates have betrayed many poor, unthinking mediums into habits of intemperance, excess, and a too free use of their power thus proving either their moral or physical destruction.

On my own behalf, however, and that of hosts of my former associates a fellow-workers I solemnly affirm that spirit influence is beneficial, healthful, and exalting; whilst spirit-guidance and refection, when judged by the laws of right and practiced under the restrictions of common-sense, and the remembrance every soul's personal responsibility, inspiring, holy, and divine, and help lay the foundation of the Kingdom of Heaven upon earth.—Light.



The Best Remedy for STOMACH, Liver, and

Bowel Complaint

AYER'S PILLS

Received Highest Awards AT THE World's Fair.



GRATEFUL-COMFORT

EPPS'S COCOA

BREAKFAST-SUPPER

"By a thorough knowledge of the nature which governs the operations of digestion, and by a careful application of the principles of well-selected Cocoa, Mr. Epps has for our breakfast and supper a delicate beverage which may save us many headaches. It is by the judicious use of such diet that a constitution may be gradually strengthened enough to resist every tendency. Hundreds of subtle maladies are ready to attack wherever there is a point. We may escape many a fatal disease by ourselves well fortified with pure and properly nourished frame."—Civil Service. Made simply with boiling water or only in half-pounded tins, by Grocers, like JAMES EPPS & CO., Homoeopaths, Ltd., London, England.

WHY DOES GOD NE'ER SPEAK TO MAN?

BY CARL BURELL.

"Talk is cheap." So wise ones say;
Yet a word may mean so much,
Coming from the far away,
From some one above our touch.

Even the dog or horse or cat
In their brute way doth rejoice,
(More expressive still for that,)
Just to hear their master's voice.

While brutes seek man's higher will
And on just the self-same plan
Man seeks God's—that's higher still—
Why does God ne'er speak to man?

We stoop down the brute to pet,
Since we know the joy it feels—
Strange that God, who's better yet,
For us such care ne'er reveals.

We would give all we possess
Could we only hear his voice—
He speaks not to curse or bless,
Why is silence e'er his choice?

As in God (as St. Paul saw),
We our being can e'er trace,
It is the reflexive law
Is us is his dwelling place.

Through us only hath he voice
Audible to other men
And if silence is our choice
He too must be silent then.

Since through us who often name him
We refuse to let him speak
Is why to us, (can we blame him?)
He speaks not, though long we seek.

LABOR EXCHANGE COLONY AND SCHOOL.

BY PETER SWENSON.

I have been a subscriber for your very instructive journal for over twenty years and cannot do without it. I believe in progressive "Idealism" but have no use for creed-bound, traditional "theological speculations."

Last July your journal spoke of my colony enterprise. I have received some good letters from the brief notice. Will you please now say to your readers that the good work of the organization of the colony and school is steadily and surely going on; courage and honesty of purpose cannot fail.

Prof. F. W. Cotton, of Olathe, Kan., who is a normal school graduate and teacher, has the school interests in charge. He is ably assisted by other friends north, south, east and west and also by "The Progressive Thought," Olathe Kan., and other reform papers.

The object of the school is to give scholars an opportunity to secure an education and a practical knowledge of tools and farm work. For work done in shop, garden and farm, labor "Exchange Deposit Checks" will be paid that will be received for board, tuition and other current expenses of the students. The school, combined with the labor exchange methods, will educate students in practical and reform economics while supplying their needs of a popular education.

I have 3,000 acres of fertile land situated in a beautiful valley here that I want used for the good of honest producers of limited means. I propose to donate 400 acres of this land to the colony and school and will otherwise aid the enterprise in every way possible. The balance of the land will be deeded to the colony for which I take in payment the colony's labor-exchange deposit checks without interest. I do this because I am fully convinced that my success in life, and that of my family, depends wholly upon the success and elevation of my fellow man. Speculation, "boom schemes" and fortune "wrecking" methods must give way to more equality of incomes and expenditures and also more industry and economy generally.

Living is very cheap here; there is not a saloon in this county; our hardy, common-sense, plain people have no use for such useless and expensive nuisances nor

for any "for-sale" lawyer legislation and judicial nonsense on the saloon question. The climate is enjoyable nearly the whole year and very healthy; while we have plenty of dry weather and good roads, we do not need to irrigate; stock can run out nearly all winter and thrive—a little feeding sometimes pays well.

We expect that a good beginning will be made here early this spring, the earlier the better; crops ought to be put in not later than March. Prof. Sumner, of Sterling, Ill., expects to ship 10,000 nursery seedlings next month, the ground-work for a nursery. A. S. Landon, of Wheaton, Ill., is here to see for himself and to report to others; he is very much pleased and has so reported. I would like to hear from any who would subscribe for scholarships at \$50 for a two-year course, or those interested in coöperation.

CADDÖ, STEPHENS CO., TEX.

THE SENSITIVE PLANT.

In one of the delightful chapters describing the flora of the island of Ceylon, in Maturin M. Ballou's recently published book, "The Pearl of India," he records a very remarkable phenomenon in connection with the well known but ever interesting Sensitive Plant. He says: "The Sensitive Plant, which is such a delicate house ornament with us, fairly enamels the earth in this island, growing wild from Adam's Peak to Point de Galle, multiplying its dainty, bell-like pink blossoms, mingled with the delicate feathery Acacia. Growing so exposed, and in weed-like abundance, it is natural to suppose that it would become hardened, as it were, to rough usage; but it is not so, as it retains all its native properties, in exaggerated form if possible. Our puny little hot-house specimens are not more delicate or sensitive to the human touch than is this Ceylon Mimosa. It is the most impressible of all known plants, and is appropriately named. Curious experiments prove this. If a person will fix his eyes upon a special branch and slowly approach it, the plant is seen gradually to wilt and shrink within itself, as it were, before it is touched by the observer's hand. It is endowed with an inexplicable intelligence or instinct, and what appears to be a dread as regards rude contact with human beings. A few years since, the author was at Cereto, in the island of Cuba, where he was the guest of an English physician who was also a coffee planter. While sitting with the family on the broad piazza which formed the front of the bungalow, a thrifty Sensitive Plant was recognized and made the subject of remark. The doctor called his young daughter of eleven years from the house.

"'Lena,' said he, 'go and kiss the Mimosa.'

"The child did so, laughing gleefully, and came away. The plant gave no token of shrinking from contact with the pretty child!

"'Now,' said our host, 'will you touch the plant?'

"Rising to do so, we approached it with one hand extended, and before it had come fairly in contact, the nearest spray and leaves wilted visibly.

"The plant knows the child,' said the doctor, 'but you are a stranger.'

"It was a puzzling experience, which seemed to endow the Mimosa with human intelligence."

Judge A. H. Dailey, of Brooklyn, N. Y., writes to London Light, as follows: "It may be of interest for you to know that Mr. Macdonald, who accompanied Mrs. M. E. Williams of New York City to Paris, recently told me that he was about to make a statement to the public, which,

in so far as he is concerned, will be truthful in every respect regarding the alleged exposure of that woman. He also stated substantially the same thing publicly, in my presence, to an audience of about 60 persons. He told me that it is a fact that Mrs. Williams, at the time of the alleged exposure, was dressed, in part at least, in man's apparel, and her eye-glasses were found in her slippers. I hope, for the sake of the cause of truth, that Mr. Macdonald will carry out his purpose, and show, as many believe, that he was ignorant of any purpose upon the part of Mrs. Williams to perpetrate a fraud. I have never credited, for one moment, the assaults that have been made by Mrs. Williams, and some others who claim to be Spiritualists, upon the expositors of the fearful fraud that was practiced in Paris. It is untrue, as has been stated, that Spiritualists of America have generally been duped by her. A large majority of those with whom I have conversed, who have attended her séances, have stated to me that they believe she had practiced deception."

THE JOURNAL AS AN ADVERTISING MEDIUM.

The following unsolicited letter just received explains itself:

Office of T. C. Best & Co.,
Patent Steam Boilers, Engines, and
Water Heaters, 243 W. North Av.
Chicago, Oct. 15, 1894.

Mr. B. F. Underwood, Editor THE JOURNAL.

Dear Sir: A short time ago we were induced to give THE JOURNAL an advertisement, although doubtful of its being of any value to us, for we believed the people among whom it circulates were not of the class that would be likely to buy anything in our line, or even ask for catalogues.

We must say that we are having a gratifying disappointment, for requests for catalogues are coming in, and we are encouraged to expect some sales through this means of introduction to probable customers—all we could hope for from an advertisement in any paper.

Yours respectfully,

T. C. BEST & CO.

The Rev. Samuel J. Barrows, D. D., the editor of the Christian Register, and a member of the Board of Prison Commissioners of Boston, contributes a paper to the February Arena on "Penology in Europe and America," that will be widely read by all who appreciate the value of educational work in prison discipline and reform as an important factor in the social problem. This paper is the result of a year's travel in Europe, completed in the winter of 1893, during which the author visited all the representative prisons of England, France, Germany, Italy, Hungary and Greece, and so it embodies the latest European data on the subject, as well as that which is obtainable from American reports.

WONDERFUL FOR HEADACHE.

"My mother has been a constant sufferer from headache, and found nothing to give her permanent relief until she tried Hood's Sarsaparilla. It is a wonderful medicine." Mrs. C. W. Lambert, Rosedale, Oregon.

Hood's Pills cure all liver ills.

Much of life's misery is due to indigestion; for who can be happy with a pain in his stomach? As a corrective and strengthener of the alimentary organs, Ayer's Pills are invaluable, their use being always attended with marked benefit.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tired remedy.

CLAIRVOYANT EXAMINATION FREE.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age.

Address, DR. E. F. BUTTERFIELD,
Syracuse, N. Y.

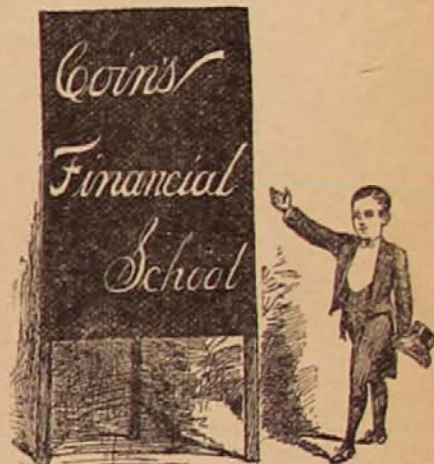
I suffered from catarrh of the worst kind ever since a boy, and I never hoped for cure, but Ely's Cream Balm seems to do even that. Many acquaintances have used it with excellent results.—Oscar Ostrum, 45 Warren Ave., Chicago, Ill.



CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.



A REMARKABLE BOOK.

It has 160 pages, containing seventy-two (72) illustrations. It is a book for everybody who desires to know the facts about finance and currency.

IF YOU WANT TO KNOW

All About Gold

READ IT.

IF YOU WANT TO KNOW

All About Silver

READ IT.

IF YOU WANT TO KNOW

All About Currency

READ IT.

IF YOU WANT TO KNOW

What Causes the Hard Times

READ IT.

It is a book for the people and will give them more correct information about Gold, Silver, and Currency than will be found in any book on political economy.

It is so plain and simple that any one can easily understand it.

It is a book for the business man, the professional man, the farmer, and the laboring man. It was written in the interest of each of them. Whether Republican, Democrat, or Populist, every man who votes should read it.

Sent postpaid on receipt of 25 cents. Office of THE JOURNAL.



VITAPATHY, THE NEW SYSTEM OF PRACTICE.

IS THE RISING SUN OF THIS PROGRESSIVE AGE. VITA—Life, cures PATHY—Disease.

Every physician should learn it to be successful. Reading Free. Apply to or address Prof. JOHN BUNYAN CAMPBELL, M. D., V. D., American Health College, Fairmount, Cincinnati, Ohio. Prepared students admitted to Regular Sessions FREE. Higher Graduation and Ordination for the worthy.

Entered at the Chicago Post-office as Second-class
Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

Advertising Rates, 20 cents per Agate line.

Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Any obtainable book may be ordered from the office of THE JOURNAL.

B. F. Underwood is open to applications for lectures within twelve hours' ride of Chicago.

Orders for "Mollie Fancher, the Brooklyn Enigma," by Judge Dailey, may be sent to this office. Price \$1.50 per copy.

We have a few copies of "Lights and Shadows of Spiritualism" by D. D. Home, referred to by Mr. Coleman this week. Price, \$2.

Rev. Samuel Watson, of Memphis, Tenn., and Hon. J. J. Owen, of San Francisco, Cal., both prominent Spiritualists, are now numbered among the departed.

Those who are in arrears for THE JOURNAL are reminded that we depend upon subscriptions mainly to meet current expenses, and they will make our very difficult work much easier by sending to this office the amount they owe.

The few remaining sets of THE JOURNAL containing the papers read before the Psychical Science Congress will be sent for one dollar each, prepaid. This is the last reduction and the final announcement of their sale. Office changes require that we dispose of them at once.

The President of the Farmers National Congress, Hon. B. P. Clayton, contributes a paper entitled "Politics and the Farmer" to the February number of the North American Review, in which he explains among other things why farmers' political organizations have hitherto proved a

Sometime ago one of our subscribers wrote that he would be one of ten to contribute \$50 each to a sustenance fund for THE JOURNAL. Another gentleman made a similar proposition. Will those who are interested in the continuance and usefulness of THE JOURNAL and who are able and disposed to help it in the way indicated, please communicate with us.

The second volume of "The Unknown World" is commenced with the January number, and it keeps up its high character. The leading paper is a portion of Councillor 'd'Eckartshausen's "The Cloud upon the Sanctuary," translated by Madame Isabel de Steiger, a copy of whose pastel drawing "The Avenging Angel" is given as a frontispiece to the magazine. Other valuable articles are "The Word of Life" by C. R. Shaw Stewart, who sees in growth of personality an increase of life activity as the result of experience; and "Occultism and Evolution" by F. Arundale. Mrs. Mary Everest Poole continues her learned discussion of "Our Intellectual Relation to the Unseen." London: James Elliott & Co. Price, sixpence. Annual subscription, six shilling, post free.

A Vassar Alumna, Ida M. Street, writes: I see by a notice in your journal of January 5th, in the Woman and Home column that Miss Shiozu-Mori is said to be the first Japanese girl to come to America for an education. As stated this is a mistake. In 1882 a Japanese young lady, Miss Yamahawa graduated from Vassar college. She was president of her class and a very bright young woman. The same year her companion and friend whose name I have forgotten graduated from the music department of the same college; she had a perfectly bird-like voice, in quality much like Mme. Nordica's. These girls had been in America several years; first in a private family, then in a preparatory school, and four years in college. Miss Yamahawa was very handsome and lighter in complexion than her companion. The rumor was that she was a member of the royal family and among ourselves we called her the princess. The authorities at the college or any member of the class of '82, will I am sure, corroborate my statement.

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S

IN Flowers

Both new and dis



New Hybrids in which are
the Violet, with the b

This new class is the result of crossing the most beautiful pansy-like blossoms, 2 to 2½ inch white, lemon, orange, claret, crimson, maroon etc. The fancy varieties are exquisitely tinted. Consider the combinations and blendings of colors. SIES to be more beautiful than the ordinary

The NEW SWEET-SCENTED PANSIES are masses or lines, they form perfect mats covering to make the garden gay in early spring and color until autumn. The flowers are borne on long directly from the roots, rendering the flowers

PRICE PER PACKET (FIXED)

A complete description of this new flower Catalogue of "EVERYTHING for the Garden" with every order from this advertisement, which alone is wanted, it will be mailed on receipt, with postage, costs us 25 cents, you will find NEW SWEET-SCENTED PANSY and get for nothing nearly 500 engravings and 8 beautiful color publication of its kind ever issued. Postage stamps

PETER HENDERSON

35 & 37 CORTLANDT

SUCCESS I

depends on little
Ripans Tabule is
but taking one occa
good digestion, and
good blood, and tha
brain and brawn, and
success.

Ripans Tabules: Sold by druggists, or a box/te sent to the Ripans Chemical Co.,

LIGHT ON THE PATH.

RELIGIO PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, FEB. 23, 1895.

NEW SERIES—VOL. 5, NO. 40

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

LOVE: WHAT IS IT?

By C. STANILAND WAKE.

Love is a subject which has been a favorite theme of discussion from all time. It has ever been regarded as partaking of the divine afflatus, for which reason probably the poets have always treated it as consigned especially to their care. But theirs is the religion of nature, and the poet's love has too much the character of the Greek Eros, the cupid god of desire, whose realm is carnal rather than spiritual, to exhibit the divine passion under its highest aspects. As an expression of emotion, love is based on feeling, which is the lowest term that can be ascribed to the psychical element of human nature. It cannot be unknown, therefore, in some degree at least, to the merest savage, and even to animals themselves. Thus older than man himself, love gradually developed in strength throughout the ages, until the spiritual Eros appeared in human form and established his empire over the affective principle of human conduct.

Lasting and wide-spread as has been its influence, little is really known of the nature and origin of what is popularly called "love," beyond the fact that it is emotional and that it has physical as well as psychical accompaniments. But little has yet been done in the way of tracing its physical or psychical relations, and the development of its various phases, and it will be interesting to treat the subject more fully. In doing this, it may be laid down at first that the emotional character of love requires it to be regarded as based in the sensibility and as being, in relation to its object, a phase of sympathy, in the sense of reaction, which is the functional activity of sensation. These are, however, psychological aspects of the emotion, and each of them must have its physical correspondent, as to which it must suffice at present to say that, in some way or other, it is connected with the heart. But if love is both physical and psychical in its nature, no less so must it be in its origin, although the latter may here be so subtle in its action as to sometimes escape attention. Even Dr. Alfred Binet appears to think that the feeling of love may be traced to a purely physical objective origin, but this is clearly an error, except perhaps in those cases where it is merely emotional, and does not necessarily affect the mental disposition or rise into the higher region of intellect. In this case the emotion does not deserve the name of love. It is a mere passion which seeks only physical satisfaction, and it may be left to the care of its ancient patron Eros.

It cannot be denied that, even where the emotion has really affected the disposition, there may appear to be the absence of any psychic element in the object, corresponding to the physical factor the per-

ception of which has given rise to it. We must not forget, however, that many minds possess the faculty of reading character through the features, especially through the eye which is justly regarded as the "index of the soul," using this term to express the sensibility of the organic whole. The eye is the organ through which the soul actually perceives the external world, and therefore through which the soul may itself be taken cognizance of. It is well known that animals and young children show an almost intuitive perception of the disposition of a human being, and their knowledge is doubtless gained from a reading of the expression of the face, of which the eye is the chief feature; although possibly there may be some subtle influence emanating from each individual. In many cases of "love at first sight" we have apparently a similar phenomenon, an immediate cognition of a psychical disposition which gives rise to a feeling of sympathy sufficiently powerful to be called love. Nevertheless, the ascription of a sympathetic disposition to a person who thus becomes the object of love may not be justified by the event. Imagination plays an important part in life, and therefore we may easily be led to believe in the existence of that which we would like to find. The perception of a pleasing physical trait may give rise to a pleasurable sensation, and from this may be inferred the existence of the psychical correspondent which the imagination supposes ought to attend it. Thus the feeling of love may have a purely physical origin, but in this case it can be only temporary, and as soon as its imagined psychical correspondent proves to be illusive, it will fade and die out because it has no real ground of support.

If love psychically considered is a phase of feeling, its physical attendant or correspondent is change or modification, that is an affection of the organism accompanied by the vibration which is its functional activity. The reaction of sympathy may thus be described as emotional vibration, and this is attended with certain physical results which have their psychical counterparts. These are pleasurable or painful according to their character as positive or negative. In the latter case the feeling is said to be in a state of dissonance or incongruity, and as physically it is a condition of repulsion among the atomic elements of the organism, it gives rise to the production of heat. Where it is positive, therefore, the feeling must be in the contrary state, that of consonance or congruity, and this is accompanied by attractive aggregation among the organic elements. Such consonance is exhibited as appetency or desire, the contrary of the aversion which is the active principle of dissonance. Appetency is the positive side of the sympathetic reaction of feeling. As such, it is love under its psychical aspect and it is attended with pleasurable emotion arising from the sensation of harmony with the loved object. When two persons are thus mutually affected they are said to be "in love," because they are in sympathetic accord.

Love is akin to sorrow and the psychical action of this emotion as described by Mr. Lloyd Morgan, in his recent "Introduction to Comparative Psychology," is equally applicable to the emotion of love. The sorrow takes possession of the being, and although the consciousness of it may be lost for a time through

the urgency of some active engagement, yet soon "from out of the unconscious there rises a numb and nameless feeling, and our sorrow regains its way." It has in the excitement "been thrust below the threshold of consciousness out into the ultra-marginal region. But no sooner does the excitement subside, than it rises first into numbing subconsciousness, and then with a pang becomes dominant and focal." And thus it is with love, which may, indeed, become tinged with sorrow, but is a great joy when "heart is attuned to heart."

This accord, however, is not love in its highest aspect. It gives a communion of souls, but to be perfect it must rise out of feeling, which is the affective factor of the mental organism, into the rational or spiritual realm. The pleasure arising from the feeling of adaptation must be attended with an actual assimilation of being, in which not only does consonance display itself as an intellectual agreement between the two parties to the emotional compact, but the accord established is such that it does not leave room for association of the same nature with other minds. Restriction is of the essence of love under its spiritual aspect, the very volition itself being taken captive and showing itself as a permanent conscious choice of mental association with a particular person exclusive of all others. Mind pulsates with mind, as heart with heart, and the whole being, physical, psychical and spiritual, partakes of the rhythmic movement, as though its center of gravity had changed, through perfect concentration of thought on another instead of on oneself. Nor is this the only effect of what may be termed intellectual love. It appears to open out a new sense of sight, in that it discovers relations not before known to exist, and in the discovery sees beauties to which others are blind, because the light which shines from the eyes of the beloved brings out features that are visible only to those who are in perfect sympathy with each other, and acts as a kind of transfiguration.

One character especially distinguishes the intellectual aspect of love from its affective phase. The latter being purely emotional often has painful experiences, which arise from some incongruity between the persons concerned, and which may, although not necessarily, lead to permanent separation. On the higher plane actual incongruity has no place, and, although there may be occasional differences, difference, which is the condition of discrimination, is attended, as is the case with all genuine doubt, with an intellectual illumination, that quickly dispels the shadow and renders more perfect the assimilation of nature which is the mark of truly rational love. It gives rise, indeed, to a spiritual synthesis formed by the union of two individuals, who are not only adapted for each other, but are also wholly assimilated both psychically and spiritually. There is at last no room for difference and doubt, which are replaced by perfect trust and belief, accompanied by complete identity of thought and will.

We have considered love under its affective and elective or selective relations, but what of its effective relations, that is, what is its practical effect on the life? In the first place, a worthy love—and love which is bestowed on an unworthy object shows the

preponderating influence of the lower over the higher nature in its subject—has great educational value, even it be, through circumstances, defeated of its aim. Such love, painful as may be some of its experiences, has at least a chastening influence which may and usually does affect the character for good. It must be considered as part of the discipline of life, and we may therefore truly say:

"Better to have loved and lost
Than not to have loved at all."

If love unrequited be thus productive of good, what must be said of that which meets the opposite fate? Not only does it favorably affect the disposition, but it influences the whole being. There must necessarily be a certain mental correspondence between two persons who are thus mutually affected, and it shows its elective affinity by an actual subjection of mind to mind, an agreement in thought and will. It is possible that the stronger or more persistent will may influence the other by suggestion, but on the intellectual plane the volitional agreement has a rational sanction. This agreement covers the whole ground of our being, and thus mutual love affects the emotional or sympathetic side of the nature, with its desires, governing the whole character, and through it the actual conduct of life.

These psychical effects are the most evident when two persons thus united in soul and spirit have been "joined together in holy matrimony." It has been noted that after marriage there is not seldom the development of an actual resemblance between those whose natures are in complete harmony. The thought is reflected in the physical form as well as in the will, causing the individual organisms to pulsate in unison, giving them a common rate of vibration. But the psychical factor is that which undergoes the most perfect subjection, as shown by an identification of disposition and conduct. These have reference in the first instance to the individuals themselves, who become identified with each other, man and wife having become not only one flesh, but one soul and spirit, that is psychically and mentally. This is a true subjection of one to the other, and it reveals itself in the life by an abandonment of the liberty, so-called, which is due to the absence of a proper restraining influence, and which is attended with more or less psychical anarchy and waste, that must bear fruit in the life. For this liberty is substituted the freedom which arises from the inhibition of that which renders conduct wasteful, and replaces anarchy and waste by order and economy. What is called the "economy" of nature is no less applicable to human nature, and it is merely the right action that accompanies the orderly conditions which a proper disposition of things insures, and which in active life alone gives true volitional freedom.

We have here the happy effect of the mutual union of soul and spirit which marks the true marriage of two individuals. The family life which ensues, corresponds to the action of the organism when all its parts work together harmoniously, giving health and happiness. Nor is that effect merely individual. The conduct between man and wife is reflected in the external life. There cannot be order and economy in family life without the principles of action which thus operate being influential also in the relations of the individuals to society. For "life" is love, and that life altruistic conduct has its true source, and the maxim "do unto others as you would that others should do unto you" finds no stronger illustration than in the mutual conduct of two individuals who are bound together by the sacred ties of spiritual sympathy which truly constitute man and woman, husband and wife.

THE SPIRITUAL BODY REAL: PAUL'S VIEWS.

BY GILES B. STEBBINS.

To see this great matter most clearly, one must quote and comment on so much of 1 Cor. xv. as gives Paul's convictions. After narrating vividly the reappearances of Jesus after his crucifixion, he says, "But, if there be no resurrection from the dead, then

is Christ not risen then is our preaching vain, and your faith is vain."

How could Christ, or any human being, rise from the dead? This he answers as follows: "But some man will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened unless it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body."

How perfect the illustration! There is no visible promise or aspect of life in the decayed and disorganized grain just before it germinates, yet then is the hour when it is most full of the promise and potency of a higher life. Now fitly follows his great statement, made in no hesitating way, but with positive strength and triumphant assurance: "There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; but one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption. It is sown in dishonor: it is raised in glory. It is sown in weakness: it is raised in power. It is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality: then shall be brought to pass that saying which is written, Death is swallowed up in victory." Clear and explicit is the statement of a spiritual body, which is not to be, but which is; and of what we call death as the sowing or disintegration and decay of the natural (or material) body, and the uprising from it of the spiritual body—"the image of the heavenly," the ethereal form fitted for the finer service of the life beyond.

Elsewhere Paul says: "Though the outer man perish, the inner man is renewed day by day." Language could not be more definite than this which tells of the daily building up within us of the spiritual body, which death does not touch save to release from the perishing earthly form, that it may freely serve the immortal spirit in the higher stages of our eternal life.

In an hour of open and illuminated vision, the natural inspiration which comes in all ages to great souls dwelling on high themes, words fitly chosen, gave the intuitive wisdom of the apostle to the world. For centuries those words have given strength and consolation to millions of crushed and smitten human beings, helping them beside open graves to see what we call death as but birth to a higher life.

Was Paul possessed and inspired by a great truth, or was he portraying a vain imagination? Can it be possible that words which have poured a stream of light down the ages were only set in array to describe an illusion? The thoughts that breathe, given in words that burn with a quenchless radiance, are revelations of great truths; and none others live and last and grow in power.

The spiritual body is a reality. Invisible, usually, to our poor outer eyes, but perfect long after our physical forms have turned to dust.

Prof. Knight, a thoughtful writer, represents the views of others in our time when he says: "The spirit shrinks from a ghostly or disembodied state as its perpetual destiny; . . . but how to find a body, how to incarnate itself, or even to conceive the process by which it could . . . be robed anew, remains a puzzle."

In the light of the Pauline statement we cannot be disembodied, but are "robed anew" at the hour when the fleshly garment is cast aside; and we cannot lose our personal identity and continued existence. A great and blessed change in the thought and life of the world will come when these conclusions are widely realized and accepted.

Tertullian, a father in the Church centuries ago, said: "The soul has the human form the same as its body, only it is delicate, clear, and ethereal."

John Wesley said: "The soul (as Paul calls the spiritual body) seems to be the immediate clothing of the spirit, never separated from it either in life or death; not affected by the death of the body, but envelops the separate as it did the embodied spirit." The late Professor Benjamin Pierce of Harvard University, not only an eminent mathematician, but a clear spiritual thinker, gave a course of Lowell Institute Lectures in Boston in the winter of 1878-79, in which he said:

The body is needed to hold souls apart and preserve their independence as well as for conversation and mutual sympathy. Body and soul are essential to man's true existence. Without them he must, in accordance with the Chinese theology, be instantly absorbed in the Infinite Spirit. In this case creation would be a false and unmeaning tragedy. The soul which leaves this earthly form still requires incorporation. The grandest philosopher who has ever speculated on this theme has told us, in his sublime Epistle, that there are celestial bodies as well as bodies terrestrial. Can we fear lest the substance of the celestial bodies will be adapted to the souls which they are to clothe? Is it not a fair and just inference that such body will be nicely fitted to its soul, as if organized and crystallized under the controlling influence from within?

After eloquently portraying the great advances in art and science, and intellectual culture and invention, which will be made by these denizens of the heavenly realms—spirits served by celestial bodies—he says:

Such is the glory of the intellectual future life naturally suggested by Christian philosophy. It is the natural and reasonable expansion of the ideal development which began with the nebular theory. Judge the tree by its fruits. Is this magnificent display of ideality a human delusion, or is it a divine record? The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination, signifying immortality.

These views, set forth by a small but gifted company, must be wrought into the thought and life of the people as deep convictions. Whoever takes up this task will find in it light and power; whoever ignores it with wilful blindness will but gather dust and ashes in dead fields. With the reality of the spiritual body opens a wide range of kindred thought. Epicetus, whom we call a pagan, said: "The universe is but one great city, full of beloved ones, divine and human, by nature endeared to each other." Is not the freedom of the city given to these beloved ones? Then the blessed truth of spirit presence floods heart and soul with light.

Paul had trances or visions making his views more vivid; he speaks of a man he knew as sometimes "whether in or out of the body I cannot tell. God knoweth." These psychical experiences are now being seen as natural yet wonderful results of our inner faculties, which sweep out far beyond the range of our external senses. He states the matter more fully than his commentators; for he makes the process of building up the spiritual body daily and constant within us, as though that up-building, from its finer elements, guided by some shaping design, were a part of the plan and work of our bodily life on earth.

To clairvoyance we must look for descriptions of the release of the celestial form when we are born into a higher life which best verify and agree with the Pauline view. One such description must suffice. Myra Carpenter, a woman of character and capacity, writes a friend as follows of her mother's transition:—

My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health; and I was in the clairvoyant state, by her assistance, when the spiritual sight was first given me. I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end, for this life, was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in heaven. Death had no terrors for her. When she felt its approach, she sent for me, as I was absent, attending an invalid. I came, and remained constantly with her

until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of my inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were present, watching over her. Their faces were radiant with bliss, and their robes were like transparent snow. I could feel them as material, and yet they gave me a sensation which I can only describe as like that of compressed air. These heavenly attendants stood at her head and feet, while others seemed to be hovering over her form. They did not appear with wings, but in the perfected human form. Pure and full of love as they seemed, it was sweet to look at them as they watched the change taking place in my mother.

I now turned my attention more to her, and saw the physical senses leave her. First the power of sight departed, and a veil seemed to drop over her eyes. Then hearing and the sense of feeling ceased. The spirit began to leave the limbs, as they died first; and the light that filled each part in every fibre drew up toward the chest. As fast as this took place, a veil seemed to drop over the part from whence the spiritual life was removed. A ball of light was now gathering just above her head, and this continued to increase so long as the spirit was connected with the body. The light left the brain last, and then the silver cord (connecting it) was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again. But, oh, how changed! She was light and glorious,—arrayed in robes of dazzling whiteness, free from disease, pain, and death. She seemed to be welcomed by the attendant spirits with the joy of a mother over the birth of a child. She paid no attention to me or to any earthly object, but joined her companions; and they seemed to go through the air. I tried to follow them in the spirit, for I longed to be with my mother. I saw them ascend until they seemed to pass through an open space, when a mist came over my eyes, and I saw no more. I returned and soon awoke, but not to sorrow as those who have no hope. This vision, far more beautiful than language can express, remains stamped on my memory. It is an unfailing comfort to me in my bereavement.

Dr. Oliver Wendell Holmes, in the preface to his book on "Visions," tells how once, when watching by a death-bed, the impression was conveyed to him that "something" had escaped from the body into space. A sensible and accomplished woman wrote me years ago of the peaceful transition of her husband, and told how the two daughters, standing at the foot of the bed, "saw the face illuminated, a white light from within fading slowly away." With sympathy and attention concentrated, these persons were partly clairvoyant, and saw imperfectly what Miss Carpenter saw more clearly.

In these days of psychical science, when men like Professor F. W. H. Myers, an eminent London scientist, says that within the past few years discoveries have been made "which must gradually revolutionize our whole attitude toward the question of an unseen world, and our own past, present, and future existence therein," clairvoyance is being better known as a fine and far-seeing inner sight. When clothed in celestial forms, with the finer senses opened, we may all be clairvoyant. Critics hardly question the authenticity of this Pauline Epistle, and no blundering copyist or knavish interpolator could have framed its splendid argument.

Recognizing the inmost spirit,—undying, primal, and creative,—and its intuitive immortal hope, it sets forth the coexistence of the two bodies—the "inner man renewed day by day," and the perishable "outer man" in this earthly life; their separation at physical death; and the truth that, both here and hereafter, the spirit must be clothed upon and served by a fit body,—this being the divine and natural process and method of human existence. To die or to lose our personality is impossible. How simple, yet how sublime! To Paul, and to a royal line of sane and illuminated thinkers, all this was as real and more lasting than the solid earth on which we stand. To awaken a deep conviction of these realities in the minds and hearts of the people is the work for which this age is ripe. With "the resurrection and the life" thus set forth, not only will a great chapter in an old Epistle be better understood, but the latter experiences and words of seers and

prophet-souls will gain clearer apprehension. The poet's words will be realized:—

"Then shall come the Eden days,
Guardian watch from seraph eyes,
Angels on the slanting rays,
Voices from the opening skies."

For thousands of years this earth revolved on its axis, and swept around its vast orbit amid millions of stars and suns, while its poor human dwellers thought it a plain set in the centre, with one sun and a few stars moving around it for their sole service. But at last a great truth burst upon them, giving a larger horizon to thought and life. They learned that this little ball was but one of millions of stars and suns. So will these "things of the spirit" come to light, uplifting and enlarging our thought and life. Who so fit to help the coming of this light as the growing company, free and reverent, who have no finality in religion or science? For these to discover truth is joy, to accept and proclaim it is life, to reject or ignore it is death.—Christian Register.

MENTAL GROWTH FROM SAVAGERY.

By DR. L. P. GRIGGS.

II.

This library was composed of clay tablets two by four inches square and half an inch thick. They were arranged in volumes written on white soft, and then burned in a kiln like brick. The subjects of which they treated were history, poetry, and biography, agriculture, religion and politics, songs to the gods, and one work on astronomy, showing the position of the polar star, the movements of comets, of Venus, and other planets. Here was also found as elsewhere stated an account of the creation, the deluge, and also the building of the Tower of Babel, showing conclusively from what source the Bible derived its information in regard to the genesis of the world, for the contents of these tablets must have been in existence at the time of Terah the father of Abraham, and long before the Bible was written.

On these tablets was also found the multiplication table which has always been ascribed to Pythagoras who is supposed to have lived about five hundred years before Christ, but here we find it at Nineveh in such a manner that it must have been in existence at least fifteen hundred years before the time of Pythagoras. In making these excavations many articles in wrought iron were found, such as nails, saws, chains, picks and shovels, some of the latter weighing twenty or thirty pounds, but they were put into the hands of the workmen and used in uncovering the relics of a long forgotten past. The nineteenth century was clasping hands with the civilization of over four thousand years ago, and it was only the progress and development of the human mind that made it possible. These implements of iron found at Nineveh are in evidence that the beginning of the iron age dates back farther into the past than is usually ascribed to it.

Untold centuries must have elapsed while the Chaldeans were slowly emerging from a state of savage barbarism to one of settled communities, and the type of civilization we find in their buried cities where they were overthrown at least four thousand years ago.

Egypt either contemporaneous with Chaldea or a colony from it, shows the same aspects in many ways, but has left a better preserved record upon her monuments, her bass-reliefs, her tombs and ruined temples in regard to a civilization that in many respects was similar to that of Chaldea.

In all the changing vicissitudes of time that have overtaken and destroyed once populous cities in all the enforced dispersion of nations, the law of evolution has never lost sight of the ultimate growth of the human mind into higher conceptions of its practical application in the solution of every question useful and necessary to the welfare and happiness of the race. There have been periods of seeming rest, also of seeming destruction of the patient accumu-

lations of centuries in all that is noble and spiritual in religion, in all that is beautiful in art, and in all that is grand and noble in human character; but still with unswerving purpose this law of mental progress has gathered up the scattered fragments of all that was best and worthy of preserving, placed this crown of garnered knowledge upon a new nation and a new people and marched steadily forward, not even halting long enough to weep over the ruins of the past. After Chaldea and Egypt, came the civilization of the Jews at Jerusalem, and in and through their peculiar religious belief though founded in sacrifice, still the spiritual side of the human mind received a wonderful impetus culminating at last in that remarkable psychic individual, Jesus of Nazareth. The belief that he established appeals so strongly to man's spiritual nature and all that is noblest and best in human character that it is still in touch and sympathy with man's spiritual nature, though nearly nineteen centuries have elapsed since it was promulgated. In close succession came Greece and Rome. Greece with her galaxy of philosophers among whom were Thales and Anaximander, Pythagoras, and Plato, Socrates and Aristotle, who have all left the impress of their individuality upon the civilization of the human race. In sculpture Greece has been the standard for centuries, and the works of Phidias and Praxitiles have never been excelled, if equaled. The art of painting at that time must have been in keeping with its sculpture, though none of the works of Polygnotus and Zensis have been preserved so that we can compare the two arts together. After Greece followed Rome with her military spirit and lust for conquest, until she was mistress of the whole civilized world. But she gave to all her dependencies a model judiciary and left it as a rich legacy for future nations to model their own judicial laws upon. In following the evolution of the human mind from savage to civilized man and from the first dawn of civilization to the present time, no one can assert with any show of truth that all that is possible in mental activity has reached the limit of its powers. Western Europe, especially France, Germany and England, seem to be passing through a period or crisis of mental growth and development that will result in a model republic in the near future. The great republic of America with its push and enterprise is not a whit behind the boldest and foremost thinkers of any clime or country. Modern science and modern thought untrammelled by the authority or tradition of the past is traversing every field subject to mental research with only Truth as its guiding star, no matter how many systems and beliefs of the past may crumble into dust beneath its searching light. The human mind at the present time has reached the vestibule of the possibilities of electricity, and no one can tell at present what the ultimate will be when we stand under the full blaze of all the light it is capable of giving us. Will the wildest dream of the boldest thinker be more than realized? Can we look forward to the time when through electric currents we can communicate with the inhabitants of our sister planets as easily as we do now with the different cities of the globe? Will the coming man take up his morning paper and read the current news from Venus or Mars and think it nothing strange?

Does the reader smile at what from our present standpoint seems impossible. If it is a fact that all the so-called heat from the sun is generated by his electrical energy coming in contact with the planet and thereby generating heat, not in the far off sun, but at the point of contact on the planet; and the more direct the contact, the greater the heat; explaining why the heat is greater in the temperate zone during the summer months, although really we are at a greater distance from the sun than in winter. The law of mental telepathy is at present a demonstrated fact. May we not hope that in the future growth and development of this faculty of thought-transference the human mind will be able to seize upon some current of energy from the sun and send intelligent communications to the inhabi-

tants who are dwellers on our sister planet Mars? We can set no limits to the evolution of the mind for it seems to be the receptacle of infinite possibilities, and in the light of all it has achieved from savage to civilized man we are led to the inevitable conclusion as stated in the beginning of this article that "truthfulness and perfection of mind are the secret intentions of Nature."

PHILOSOPHY OF MYSTERIOUS AGENTS.*

AUTOMATIC BRAIN-ACTION.

Not long ago there appeared in the newspapers an account of a hen which had lost its head, and which yet fed and digested its food, and was generally as lively as could be expected under the circumstances. The account is not mythical. It states an actual fact, the secret of which is that, although the bird had lost its cerebrum or brain proper, its lower brain or cerebellum remained intact. Of course the hen could not exercise rational thought, but its coordinating centres having escaped the blow of the ax which removed the head, it was able to perform the ordinary actions of every-day life, which had through habit become, as it were, automatic. Curiously enough, in going to sleep, it tucked its decapitated neck under its wing in usual fashion. The upper end of the gullet being exposed, food could be introduced into the stomach and the bird thus kept alive.

It is evident from this case that the brain has great automatic power, and if so with so silly an animal as a hen, what must it be with man! The human brain is the expression of the highest rational as well as sensible experiences, all of which have left their impression on the cerebellum, and this, like the recording telephone cylinder, is ever ready to respond in exact terms to the proper stimuli. Whether its action can be called truly automatic is a question, the answer to which depends on its relation to the organism as a whole. Before offering an opinion on the subject we will consider the theory framed by Mr. E. C. Rogers and stated in the first of his works referred to below, for the explanation of the phenomena of Spiritualism. Mr. Rogers admitted the reality of all the ordinary phenomena of Spiritualism, but he denied that disembodied spirits had anything to do with them, unlike the Rev. Charles Beecher, who also admitted their reality, but ascribed them to evil spirits.

The final conclusions arrived at by Mr. Rogers are stated by him, as deductions, at the end of his work. He says: "Inasmuch as the present phenomena exhibit the same law of specific sympathetic propagation and nervous epidemical contagiousness of other nervous contagions, we can see in it no more than what past ages have developed, both in similar epidemics and in single and isolated cases. Hence the whole body of phenomena, including the past and the present, offer to the philosopher a new view of man and his relations to the sphere in which he lives, by neglecting which the deepest mysteries of human beings are left unsolved." The phenomena from which these deductions are made are divided by Mr. Rogers into two classes. These include, first, such phenomena as indicate the action of some sort of agent, more or less intimately associated with persons, upon external things; and secondly, the phenomena which are more immediately connected with the organism of certain persons. Both classes are again divisible into two sub-classes, one of which has no characteristics of a directing intelligent influence, while the other exhibits such characteristics. The sub-class of the first of the general divisions includes what are called physical phenomena, as where external objects are visibly affected

by mere contact or even without contact or at a distance; "producing sights and sounds, which affect not only the senses of men, but of animals; producing, also, shocks, trembling, spasms, tonic and clonic, and even, as in one instance, the extinction of animal life." As to these phenomena and the related ones, the voluntary movements of the voluntary muscular system, it would require evidence of a very positive character before they could rationally be ascribed to external spirit agency.

The special explanation proposed by Mr. Rogers of the large class of physical phenomena, is that they are due to the action of some power allied to the electro-magnetic force, and which he identifies with the odyle of Reichenbach. He cites, among other cases, that of Angelique Cottin, a girl aged 14, who, years ago, caused a great sensation in France. She was taken to Paris, where she was experimented on by M. Arago, the noted astronomer, who reported the result of his observations to the Academy of Sciences. "The facts show," says Mr. Rogers, "that under peculiar conditions the human organism gives forth a physical power which, without visible instruments, lifts heavy bodies, attracts or repels them, according to a law of polarity—overturns them, and produces the phenomena of sound." M. Arago came to the conclusion that it was a new force as, although it was attended with electric and magnetic phenomena, it seemed not to be identical with electricity or magnetism. Angelique Cottin was at the age when pronounced constitutional changes take place, and it was remarked that the force appeared to be centred in the pelvic region and on the left side of the body, affecting the muscular parts, although attended with nervous paroxysms. The muscular associations of the force in this case, which may be taken as representative of a large class of cases usually included under the head of Spiritualism, justify us in assuming that its action is nothing more nor less than that of electro-magnetism under nervo-muscular conditions. The organism is known to possess a double polarity, that is perpendicular and horizontal, and hence the fact observed by Reichenbach that the two sides of the body are differently polarized. That the muscle is a storehouse of force has been shown by Dr. Edmund Montgomery, and its electric and magnetic relations are evident from the testimony of M. Arago, so that there is no occasion to introduce a new force. Rather may the odyle of Reichenbach be referred to the muscular force, of which a vast amount must be stored up in the human organism, although its identity with what Rogers terms the "new agent" is by no means established. His notion of its connection with earth emanations we have no space to discuss.

But what explanation does Mr. Rogers give of the phenomena which shows the influence of directive intelligence? He refers to the wonderful action of certain drugs, through which "a condition of brain is induced that gives rise to visions of fictitious beings, mania, pantomimic representations, somnambulism, ecstasy, prophecy, clairvoyance; in short, to all the phenomena of modern manifestations, except the rappings, tippings, etc." Thus clairvoyance is not spiritual sight, but a susceptible condition of the brain, without the medium of the normal senses; or the propagation to the brain of specific external, physical influences, which are reflected back by cerebral automatic action. As to the apparent intelligence of rappings and table-moving it depends upon a peculiar condition of the nervous centers, as does clairvoyance on that of the brain itself. It is evident that such an explanation is also that of telepathy, although in neither case is the mode by which the brain or the nervous centres acquire the extended knowledge really explained. In effect, however, the controlling power of the rational faculty is suspended, leaving the nervous system to the control of what Rogers terms the "mundane powers"; which is the effect both of mesmerism and "pathetism," a phrase coined by the Rev. LaRoy Sunderland, who appears to have forestalled most of the conclusions of modern hypnotism.

We have here an analogy with the more recent conclusion of psychologists, that under abnormal conditions the subconscious nature becomes active exhibiting powers far beyond those of the ordinary consciousness. The former is probably to be associated with the cerebellum or the upper spinal nerve ganglia, but Mr. Rogers affirms that "the brain may, under a peculiar condition play automatically, without a spiritual influence," and by the formation of a sympathetic relation between external nature and the brain, the characteristics of the parts of the cerebrum may be represented in action. Subsequently he speaks of the human spirit as the highest nature of man, and of the suspension of its action as "a cerebral submission to predominant material influences and sensuous forces," converting the person into an automaton. The spirit thus answers with Mr. Rogers to the mind that operates through the brain which, however, by its wonderful constitution is able to receive and to represent impressions from outside influences without the co-operation of the mind. Thus it is that "The psychological phenomena of mesmerism, pathetism, spontaneous somnambulism, clairvoyance, insanity, spiritual manifestations, etc., etc., are not the phenomena of mind, but of the brain without the mind." In this sense, then, the brain is said to be automatic, and the extraordinary phenomena of subnambulism tend to confirm the view that the organism can act without the directive agency itself. Mr. Rogers remarks that the brain and the body are the work-shop and the machinery of the mind. But the powers they sometimes exhibit are so vast, that they cannot be mere work-shop and machinery. The organism has, indeed, its own psychical factor, that to which the name soul is usually applied and which gives vitality to the organism. This therefore is the real seat of those powers, and Mr. Rogers' theory fails through losing sight of this fact. Moreover, although his argument may be used to disprove the actual agency of disembodied spirits under ordinary conditions, yet it is quite consistent with their intervention under conditions that are not ordinary, and it may be that the very suspension of the mental control which gives rise to the automatic action of the brain, may furnish the condition necessary for the control of the brain by some other mental or spirit agent. This doubtless would be Rev. Charles Beecher's opinion and, assuming the existence of a spirit-world in contact with our own, we think it is a very fair one. Nevertheless, that there are remarkable psychological phenomena associated with the automatic action of the brain cannot be denied, and we think they point to the existence of some general psychical principle in nature, rather than to the existence in the organism itself of any special physical conditions on which those phenomena depend.

It is not true that a man can believe or disbelieve what he will. But it is certain that an active desire to find any proposition true will unconsciously tend to that result, by dismissing importunate suggestions which run counter to the belief, and welcoming those which favor it. The psychological law, that we only see what interests us, and only assimilate what is adapted to our condition, causes the mind to select its evidence.—G. H. Lewes.

THERE is an incalculable power of conviction and devotion of idea in the daring of one man against all. To brave at once with no other power than individual reason, with no other support than conscience, human consideration, that cowardice of the mind masked under respect for error; to dare the hatred of earth and the anathema of heaven is the heroism of the writer.—Lamartine.

REMEMBER that to change thy opinion, and to follow him who corrects thy error, is as consistent with freedom as it is to persist in thy error. For it is thy own, the activity which is exerted according to thy own movement and judgment, and indeed according to thy own understanding too.—Marcus Aurelius.

*"Philosophy of Mysterious Agents, Human and Mundane; or the Dynamic Laws and Relations of Man." Embracing the Natural Philosophy of Phenomena styled "Spiritual Manifestations." By E. C. Rogers. Boston: John T. Jewett & Company, 1853.

**"A Discussion on the Automatic Powers of the Brain," being a Defence Against Rev. Charles Beecher's Attack upon the Philosophy of Mysterious Agents, in his Review of "Spiritual Manifestations." By E. C. Rogers. Boston: John T. Jewett & Company, 1853.

EVOLUTION.

Evolution is a conception of the universe, in distinction to the old idea that something was produced from nothing, and that there are events in the natural world without any antecedents in the same order of existence. According to evolution, there has been change in which continuity has been a characteristic all along the line, so that the condition of the universe at any given time is the result of all the changes of the pre-existing periods, that its condition now is the product of modifications of all previous conditions, that nothing has come into existence *de novo*, that there has been a sequent order in which forms and events have been produced by a process just as much in accordance with natural law as is to-day the growth of a tree or the movement of a feather in the air.

In opposition to the old theory that the universe appeared at once, substantially as it now exists, that the sun, moon, and stars were produced by a dictatorial word, by a creative fiat, by a categorical imperative, by the sudden exercise of omnipotent power, is the conception that the universe in its present condition has gradually been evolved through of millions of years from pre-existing conditions; that it was once in a gaseous or nebulous condition, and in accordance with laws that are part of the cosmos and impelled by forces that were potential in the existing substance, have been rounded into shape and beauty all the suns that go to make up the constellations of the heavens; that this planet existed millions of years in a condition in which no life upon its surface was possible, but that in time, when the cooling process had gone on long enough and the conditions were favorable, the lowest forms of life appeared in the water and on the land and in the air; that these forms of life were simple, homogeneous, suited to the environment which then existed, which was incapable of supporting complex forms of life such as now exist on the globe. The theory further teaches that from these lower forms of life which appeared by natural methods in ways that cannot be fully understood at present, were slowly evolved higher forms and that in each successive period there was an increase in complexity of life, in differentiation of organs and functions, and a general improvement in the character of the creatures that appeared. The theory further teaches that man is a product of the successive changes of animal life below man, and that just as forms below him were evolved from previous forms, so he has been evolved from lower forms of animal life, natural selection and other factors being prominent in producing these changes.

That this is true of the bodily structure of man has been conceded by many of the clergy even, but there has been a decided objection to classing man intellectually with the animals; nor is this strange, for he towers so far above them in his grasp of thought, in his capacity for knowledge, in his power of execution, that it really looks as though man possessed a mind that has no kinship, no genetic relationship with the inferior forms of life on this planet. Yet if we accept the theory that the bodily structure with its differentiated parts has been evolved from the bodies of the animals, it seems difficult to escape the conclusion that there has been a corresponding evolution of the mind of man from the minds of the animals below him. The evolution of the one implies the evolution of the other, because the two are correlated. The materialistic conception that mind is the function of brain, and thinking is produced by brain motion is untenable, but it is true that mind and brain are so related that the development and the quality of the one correspond with the other, the relation between the two being not a causal one, but one of concomitance. How is it conceivable then that the structure of man has been slowly evolved from that of some ape-like animal without conceiving that at each stage of its development there was a modification of the intelligence of the creature, which culminated in the intelligence of the man of to-day?

This, of course, does not explain the origin of mind, but neither does evolution explain the origin

of physical forms. Evolution is a process. It is the method by which conditions have been reached. It does not explain the cause of this process nor give the reason of the result. Why, for instance, gravitation exists; why laws exist in accordance with which matter has been evolved into globes, how matter which seems to be without life is changed into forms in which the activity of life is manifested, how that condition of life represented by the reptile led up to the condition represented by the quadruped—all these questions with a thousand others are unexplained. All that the evolutionist can say in regard to his theory is that it is a conception of the manner in which phenomena, including those of life, have appeared, which corresponds with all that we know.

Certainly the evolution of the complex and wonderful structure of man through successive ages from mere homogeneous moneron could have been accomplished only by the exertion of a power too great for the finite mind to comprehend. The evolution of the intelligence of an animal like the horse or the elephant from the condition of an animal without any sense save that of touch, is certainly not less marvelous. The development of intelligence to the degree that it reached in the mind of Newton or Shakespeare, is something that is utterly beyond the power of the mind to explain, and yet there is every reason for believing that all these evolutions have taken place, that they have taken place without any break in the continuity, and are a part of that natural order in which is immanent Universal Power, capable of producing all these results.

Whence came the mind? Whence came even the mind of the most inferior animal that lived in the slime of the sea before any of the higher orders appeared on the earth? That spark of intelligence scarcely more than a sensation, a mere feeling, must have had a derivation from something of like source, and in that sense it may be said that all life is eternal without beginning and without end. So when it is charged against the evolutionist that his theory does not explain all the problems of philosophy, a sufficient answer is that it makes no pretensions to any such explanation, and furthermore, that no philosophy, no religion has given anything more than a mere *a priori* hypothesis respecting these mysteries.

EXTRACTS FROM LETTERS.

AN EXPERIENCE OF LILIAN WHITING.

In a letter dated Hotel Brunswick, Boston, September, 1891, is the relation of an experience so unique and so charmingly told that the memory of it has remained fresh and vivid in my mind ever since and I have long wished that others might enjoy the delight I found in its perusal, especially since it seems to me full of comforting assurance to those who hope for continuity of existence. Therefore I have obtained from the writer, Lilian Whiting, permission to give it in these extracts with her name which will, I am sure, give it additional value. She has not seen the letter since it was written hurriedly without intention of publication. After referring to some other experiences of a different kind she relates the following:

"On a night of last December I had a most wonderful experience. Now the Rationalist would claim that this I am about to tell you was a 'dream,' but if I know anything I know it was not; know that I was just as truly awake as I am at this moment. I will tell it to you just as it seemed to me. I was suddenly awakened in the night by a feeling of swift motion, of being carried up through infinite space. My heart was beating to suffocation from the rapidity of the movement which was faster than any motion I ever experienced before. I was horizontally and not perpendicularly placed in this swift drawing up, but I felt no support under me or above, but was propelled by an unseen and intangible but intense force.

"First was a sense of utter fright and bewilder-

ment. Second, a mental struggle to recall my identity. I repeated to myself my name. Then I recalled the circumstances of the evening before—a caller who had been in; what was said; and then the details of my preparation for bed—a new gown arranged the last thing so that it might be ready to slip on without loss of time, etc. 'Yes,' I said, 'I am Lilian Whiting. I talked with ——— about so-and-so last night and I went to bed in my own dear room. Now what has happened?' All this while I was being borne upward. At first there was an awful, a sickening fear that I should fall—that I should be let drop—but after a minute that vanished and I felt as safe as when treading the solid earth.

"After the above mental questioning like a flash came: 'Oh, I wonder if I am not dead! But I was perfectly well. What could I have died of?' The questioning was of intense curiosity, rather joyful than otherwise. My mind went back to my past, and I reviewed every little detail with a growing satisfaction in the fact that there seemed no reason why I should not die, and after thinking distinctly about my earthly ties and affairs I inclined to an optimistic view that after all it was no great matter; and I began to wonder if I should meet my father and mother at once, also 'Louise' a very dear friend of my earliest girlhood. Finally the motion stopped. Again I perceived (but did not see) several persons around me. 'Surely I have died,' I thought exultantly, 'who could imagine it was so little a thing after all!' and my mind seemed to review all the usual speculations of the lower world about death. 'Can I go and tell' (a certain friend) 'how little a matter it is to die?' I seemed to speculate. Then I thought: 'Now I will not open my eyes at once, for perhaps it would frighten me, and I don't want to be frightened again!' Then lips were pressed on my forehead in a long, lingering, loving kiss which was my father's kiss from my babyhood; and then there were tender touches—my hair was caressingly smoothed, my hands were clasped, arms were about me, hands were on my shoulders—the whole sensation was as if your form were suspended horizontally in air and several of your closest and most loving friends were all around you caressing you in different ways. But I felt a peculiar—well, I call it to myself 'spirit-thrill' (for I have often felt that peculiar and indescribable thrill at times when circumstances would indicate that unseen friends were manifesting an interest in my affairs) and with that was blended a feeling of exaltation and exultation which I can no more describe than I could tell you of a color if you were blind. It was the most exquisite feeling in the world. I have often felt it to some degree but never in the completeness of this night.

"Still I did not open my eyes. It seemed to me to be merely a matter of choice, that if I opened them I should see—I knew not what. And intuition said: 'Wait till you have grown more accustomed to this; there is plenty of time.' But I was so bathed in ecstasy that I felt I could stand no more—just then. So I did not (though it seemed to me I could at any instant) open my eyes to see. I lay vaguely wondering where we were going. Then (for the first time in an audible voice) my father said: 'Well, I suppose the little girl must go back.' Now, 'little girl' was my father's name for me from my infancy up to the last time I saw him—ten days before he passed away. Hearing this, the recognition of my father's kiss was confirmed and I said: 'O, it is papa! it is papa! That is his voice, and so I am dead. I am so glad,' I was caressed again and felt again my father's lingering kiss on my forehead—other kisses and hand clasps; and I began to descend. I felt the motion just as plainly as before and was horror-stricken with desolation at the thought of going back to earth! Still I was borne down, down, down; then all at once I felt my bed under my body as I was gently laid back upon it. I recognized its touch the moment I was placed on it as a solid foundation under me just as you feel the table you lay your hand on.

"I lay still some little time I think, again recalling my identity, my whereabouts, circumstances, etc. Presently I got up and lighted the gas and looked at the clock. It was then 4:25 A. M. I returned to bed and wonderingly reviewed and meditated on this strange experience which to the best of my knowledge and belief was no dream, but a beautiful reality; a foretaste and initiatory glimpse into the secret of the transition of the spirit out of the body into higher and more harmonious conditions.

"Of course I don't believe my physical body made that journey. But I wish some one could have observed my material body during the time and noted in what state it appeared to be in, whether in the natural repose of common sleep, or what? I never can make any one realize what a dividing line in life that experience was to me. I felt as if I had really died, but had been sent back just at the threshold of the spirit world."

A very similar experience to that of Miss Whiting was once related in my presence by a gentleman who had no belief in Spiritualism and who prefaced his narration by saying: "I call it a dream, though it didn't appear so to me at the time, so wonderfully real was it. I seemed to myself to be wide awake—but then it must have been a dream." In his sensation of being borne upward he thought himself accompanied and partially upheld by his dead mother to whom he had been devotedly attached. He recognized and conversed with several departed relatives and acquaintances, some of whom gave him messages to bear to friends on earth. He had the same reluctance to return when his mother said it was time to go back, and the same realizing sense of the materiality of his surroundings when laid upon his bed. A singular feature of his experience was the fact that when he fully realized that he was in his own room, he found himself almost rigid with cold, although the room was warm; and he felt obliged to get up—though at so unseasonable an hour in the night—and take a hot bath to restore circulation and warmth to his limbs. His experience was as vivid in its sense of reality as Miss Whiting's and it had apparently made a deep impression upon his mind, for it is as true to-day as in Shakespeare's time that there are more things in heaven and earth than are dreamed of in any of our philosophies. Sometime we shall recall with wonder our present blindness.

S. A. U.

MORGAN'S PSYCHOLOGY.*

This volume of the Contemporary Science Series by the Principal of University College, Bristol, England, is a valuable addition to the works treating of modern psychology. It is professedly concerned more especially with comparative psychology, its chief aim being to arrive at a definite conclusion as to the mental powers possessed by animals, as distinguished from man. But this end cannot be attained without dealing with the general principles of psychology.

Nature, the author claims, is one and indivisible, and is explicable on one method, the method of knowledge; experience is one and indivisible, though we may distinguish its subjective and objective aspects; man is one and indivisible, though our analysis may disclose two strongly contrasted aspects, body and mind. Man in both aspects, biological and psychological, is the product of an evolution that is one and continuous; and the mind as a product of evolution is identifiable with the subject, as given in experience. Experience and nature are regarded as one and indivisible, and all apparent dualism, as "a dualism of aspect, distinguishable in thought, but indissoluble in existence." The individual mind on the one hand, and the cosmos on the other, are alike products of an evolution which is one and continuous.

But the author points out that man is constrained to take a still further step in his analysis, which requires that evolution be regarded as the manifestation, under the conditions of time and space, of an underlying activity which is its ultimate cause and not its product. The natural development of the mind is regarded as "the manifestation, under the conditions of time and space, of an underlying activity, one in existence with and yet distinct in analysis from that of the cosmos at large." This underlying activity is "the ultimate essence of any individual personality," and as it is that through which the evolution of consciousness is possible, it cannot be a product of this evolution. Object and subject are thus the correlative modes of manifestation of an underlying activity which, though fundamentally distinct in aspect, is really one in existence.

In applying this monistic theory to the physiological conditions of consciousness, the author necessarily affirms that so far from the body being a mere machine within which the mind works, the mind and body are the physiological and psychical processes, are but different ways of regarding the same natural occurrences. They may be considered as different sides of a common curve, and thus "the curve which represents a curve of consciousness may also be taken to represent a co-existent state of physiological change which exists coincidentally in the brain." This treats the brain as the specialized seat of consciousness. We have space left, only for a short notice of the author's views as to the psychological difference of man and animals. This depends entirely on the question whether the latter can perceive relations. In sense-experience there are impressions and ideas, and there may also be a consciousness of the transitions between these impressions or ideas. Sense-experience does not, however, concern itself with these transitions, which become relations only when perceived. The author infers that animals do not perceive relations, from the fact, which he thinks experimental observation establishes, that sense-experience is all sufficient for them. He lays down as a basal principle, that "in no case may we interpret an action as the outcome of the exercise of a higher psychical faculty, if it can be interpreted as the outcome of the exercise of one which stands lower in the psychological scale." This principle is undoubtedly a true one, and it is applicable, with slight variation to other phenomena with which psychical research has to deal. But if animals cannot perceive relations, they cannot exercise conceptual thought, as this is concerned with relations, nor can they reason, limiting this term to the power of perceiving, and conceiving the logical relation as such. This disability does not prevent, however, the exercise of intelligence, which is the faculty "in virtue of which experiences are suggested in the field of sense-experience." Thus limited, the author thinks that animals cannot reason, but they certainly display so great intelligence as the result of sense-experience, that it is difficult to distinguish their intelligence from reason. Mr. Morgan's work is an independent treatment of a subject where originality is not too highly prized, and by its introduction of experiment, to show the actual psychical development of young birds the dryness of the subject is relieved. The author's views are further elaborated in a work, entitled "Psychology for Teachers," which has already left the press.

THE THEOSOPHICAL SOCIETY.

The Theosophist Magazine for January contains a copy of the general report of the nineteenth anniversary of the Theosophical Society at the headquarters, Adyar, Madras, in December last. The Society is evidently in a flourishing condition, but the Judge case has created a most serious crisis in its history. The President referred in his address to the circulation by Mr. Judge of accusations against Mrs. Besant and Mr. Chakravarti of resort to Black Magic, accusations which he declared to be utterly baseless. The subject was referred to by Mrs. Besant who moved a resolution, which was supported by

Mr. Bertram Keightley, calling on Mr. Judge to resign his position as Vice-President of the Society, on the grounds that he has been charged with deception and fraud and that he has issued a quasi-privately-circulated attack against one section of the Society, endeavoring to set the West against the East.

This latter paragraph refers to the accusations made by Mr. Judge against Mrs. Besant and Mr. Chakravarti of having resorted to Black Magic. Such an accusation seems to be regarded by Theosophists as a very serious matter and it is indignantly denied by Mrs. Besant, of whom the President, Colonel Olcott, said in referring to the charge, "in all my life I never met a more noble, unselfish and upright woman, nor one whose heart was filled with greater love for mankind." The resolution moved by Mrs. Besant was finally carried unanimously, and it was endorsed the following day at the annual convention of the Indian Section of the Theosophical Society, with the addition of a clause requesting the President to call on Mr. Judge to make a full and satisfactory reply to the charges against him, and in default to take such steps as may be necessary for his expulsion from the Theosophical Society.

The universal feeling among the Theosophists present at the meeting was that Mr. Judge was required as an honorable man to tender his resignation as Vice-President to give the society an opportunity of passing its judgment on the charges against him, in case he offered himself for re-election. The matter is a very serious one, however, as it appears that the American Section of the Society, with a few leading exceptions, has intimated that if Mr. Judge be forced to resign, the section will secede in a body and form an independent American Theosophical Society and elect Mr. Judge its President. The European Section is divided in opinion, many lodges and members being opposite to Mr. Judge, but others being strongly in his favor. According to Mrs. Besant, he is aiming to set up a great seat of Western Occultism as against the East, which he accuses of having engineered the charges against him.

IMPOSITION.

The extraordinary case reported in the daily press of the Freeman family who have been preying on companies, by trumping of stories of injury through railway accidents, and simulating paralysis in support, will confirm the public in the belief that many of the experiments supposed to be performed by professional stage hypnotists are mere shams. The whole affair had been so well planned and carried out that the doctors as well as the companies' agents were deceived, until suspicion was almost accidentally aroused on the last occasion that there was something wrong about the case. Detectives were set to watch the family, and they discovered by spying through the ceiling that the supposed paralytic was sound and well. The story as told by the detectives is somewhat ludicrous, but it will bear repeating. The dramatis personæ are Mrs. Freeman and her two daughters Fannie and Jennie. The time was the day on which the Rock Island Railway Company's doctors were to call by arrangement to examine the daughter, Fannie, the pretended invalid, who at 10:25 was sitting in her nightdress before the stove. The story continues:

At 10:30 o'clock there was a knock at the door and the paralytic nimbly jumped into bed. The doctors entered and were received by Jennie. In five minutes Mrs. Freeman entered and asked if the doctors wanted to make an examination. They said they did. Under pretense of re-arranging the bed Mrs. Freeman sent the doctors into the front room. The door was closed on them and a little girl put on guard. No sooner were things safe than the "paralytic" jumped from the bed and sat on a chair. Jennie came in with a bucket of water into which the "paralytic" put both feet. She then rinsed her hands and face in the water, dried herself on the bed clothes, and again became "paralyzed." The doctors were then admitted. Dr. Middleton noticed the coldness of the girl's feet and commented on it:

"Yes, doctor," said the mother. "They are always like that. I have had hot bottles to her feet all the time and I can't get them warm."

*"An Introduction to Comparative Psychology." By C. Lloyd Morgan. With Diagrams. London: Walter Scott, Ltd., Paternoster Square; Charles Scribner's Sons, 133-127 Fifth Ave., New York, 1894.

The doctors tested the muscles of the feet and legs. Needles were shoved far into her flesh from feet to waist, and she never flinched until the line of paralysis, so she called it, was reached. Dr. Middleton unexpectedly struck the knee and a well defined jerk resulted. Then the doctor raised one paralyzed leg in the air, and, to their astonishment, it staid there.

"That," said Dr. Hurst, "is the strangest thing I ever saw."

Behind the doctors Jennie was shaking her head vigorously at the invalid, but she still kept the leg up. The other leg exhibited the same peculiarity.

"Does she never leave the bed?" the doctor asked.

"Never," replied the mother. "She is perfectly helpless."

Probably the doctors showed their incredulity, for when they left Mrs. Freeman burst into tears and declared Fannie had ruined everything by leaving that leg sticking up in the air. Mrs. Freeman gave an exhibition of how a paralyzed leg should act, but Fannie said she did the best she knew how. Mutual recriminations followed and the mother, finally losing her temper, grabbed Fannie by the hair, dragged the poor "paralyzed" thing out of bed and pounded her vigorously. Fannie walked back to the bed and did her own crying.

There may be somewhat of the reporter's exaggeration in the details of this story, but it shows how easily medical men may in such cases be deceived, even if they can take their own time over an examination, and we infer, therefore, that at public performances the greatest deception may be practiced notwithstanding effective precautions against fraud are supposed to be taken.

MIND AND MATTER.

Mr. Lowell, in "Occult Japan," has some ingenious observations. He thinks that matter and mind are one, and that the life-principle of the whole is some mode of motion. What takes place when we have an idea is that "the neural current of molecular change passes up the nerves, and through the ganglia reaches at last the cortical cells and excites a change there. Now the nerve-cells have been so often thrown into this particular form of wave-motion that they vibrate with great ease. The nerves, in short, are good conductors, and the current passes swiftly along them, but when it reaches the cortical cells, it finds a set of molecules which are not so accustomed to this special change. The current encounters resistance, and in overcoming this resistance it causes the cells to glow. The white-heating of the cells we call consciousness. Consciousness, in short, is probably nerve-glow." This view finds some support from the fact that the heat of the hemispheres "rises while conscious processes are going on, and does not rise to the same degree when processes of more reflex action are taking place." It may be objected to this theory of heat-glow, that, although glow may be an effect of heat, it is more than heat. It is really a phase of light. Consciousness has, indeed, a closer analogy to light than to heat and it may be described as psychical vision. This view is consistent with brain action in automatic phenomena. Automatic action is not attended with consciousness, as this grows less as any particular brain action is repeated over and over again and finally ceases, but the brain activity may be caused to rise into consciousness again by the attention being fixed on the ideas which govern the action.

Although there is no consciousness in automatic action, it must nevertheless be accompanied by a change in the nerve centre which governs the action. Action is the expression of volition, whether automatic or conscious. In the former case it reveals the disposition of the nerve centre, just as conduct in general reveals the disposition of the organism or its cerebral director or governor. Thus, although will is always dependent on ideas, it is so only because these affect the disposition, will being the reproduction of the ideas whose association gives the disposition its tone and character. It is not correct, therefore, to say that the will is not an indispensable part of the ego, if this is to be regarded as an organic existence. Of course the will, as the expression of organic activity, cannot have

any effect on the stream of ideas in the mind. This is the office of volition, which is attendant on consciousness and which operates by association of ideas. Hence, however may arise our sense of self, our individuality does not consist merely in the activity of ideas or in their relation. It has an organic basis, the disposition of which may be identified with the individuality, and this, therefore, may be measured by the amount of "inly initiated activity," without being created by it. The man himself is the individual, his personality being that through which he is known to other individuals.

It is not correct, however, to say, as does Mr. Lowell, that "the so-called personality of a man is nothing but the inter-individual action of his ideas upon other people." A man's ideas are primarily the elements of his mental disposition, and it is through the disposition that he chiefly influences others. It is true that a person's articulated thoughts have a similar influence, but this is because they are the expressions of his disposition, or that of the mind in which they originated, and are more than ideas. Thoughts are true conceptions which must bear fruit when they take root in a mind prepared for their reception. The evidence of which is a disposition agreeing with that of the originating mind. This is different, however, from the absence of personality which lays individuals open to suggestion, actually hypnotic or merely personal. This condition is marked by small will power, although there is much sensibility, and therefore those possessing it are easily subjected by the will of others, sometimes even without conscious volition. It is probable that every psychical activity has its physical counterpart, and if so an act of will may be something more than mere psychical expression. Undoubtedly persons are often affected by the thoughts of those about them, as in a normal state the mind is open to external influences, but this could hardly be unless the mind were already in sympathy to some extent with that by which it is affected.

FACTS AND FANCIES.

A writer in the British medical journal, *The Lancet*, in speaking of the importance for legal and other purposes of exact knowledge of the facts of a case, refers to the opinion of a distinguished English judge, expressed at a public dinner attended chiefly by medical men, that if the theories current in the profession of medicine were tried before a judge and jury according to the laws of evidence the greater part of them would fail. He adds: "Few of us who have given serious attention to the subject can doubt the truth of that statement. It is deplorable how largely imperfect observation, loose and incomplete records, reverence for authority, professional bias, and incompetent witnesses promote error and retard truth. The term 'fact' expresses what is certain and known by the evidence of the senses, hence it is manifest that we must clearly distinguish between what we observe and what we think we observe—not always an easy matter."

This remark is particularly applicable to the phenomena with which Spiritualists have to deal, and so are the observations which follow:

Facts being the basis of evidence it is very necessary to establish them beyond dispute. But this is also equally difficult. We yield too much to the deceptive influence of iteration—"damnable iteration," which cannot make statements into facts, but rather deplorably contribute to the perpetuation of errors. Many illogical deductions arise from ill-observed facts in common life. On the other hand facts which happen uniformly in the same circumstances not only become useful for the foundation of laws, but enable us to check careless observation and avoid erroneous judgment. When, after a number of careful observations, certain facts have been found to happen uniformly under similar circumstances, a discordant fact breaks the series, it is necessary to submit it to very critical examination, especially when the previous uniform events have been made the basis of a theory, because "one single fact clearly irreconcilable with the theory involves its rejection." Many can scarcely be aware of the great difficulty which is sometimes experienced in establishing a fact, especially when it may

form the basis of a far-reaching principle. It happens occasionally that facts in favor of a particular theory appear extremely probable, yet fail to convince cautious minds; then by a favorable concatenation of circumstances a fact is observed which absolutely decides the question.

A curious example of such a crucial fact is mentioned in connection with the celebrated missionary explorer, David Livingstone. When, in 1874 his remains reached England, "brought by faithful hands over land and sea," grave doubts were expressed as to the authenticity of the mummified corpse; recognition by means of the face was impossible. It was well known that Livingstone during his last visit to London consulted Fergusson in regard to an ununited fracture of the left humerus, the result of a bite from a lion in 1843. Fergusson, in company with other surgeons, examined the left humerus and found an ununited fracture a little below the insertion of the deltoid. A critical examination of the parts revealed the peculiar changes characteristic of an old ununited fracture: "The ends of the fragments were surrounded by a capsule, an inch shortening compared with its fellow, and marked attenuation of the humerus, especially in its upper half." These facts coincided with Fergusson's previous knowledge of the case, and reasoning on the facts he writes "that a specimen of this unusual condition should arrive London from Central Africa except in Livingstone is beyond human credulity." A cast of the bone is preserved in the museum of the Royal College of Surgeons of England.

It is curious enough that most men believe what they think they see, especially in things extraordinary, rather than exert themselves to discover the truth.

For example, it may seem strange that a number of educated persons could, with practical unanimity, mistake an ostrich for a giraffe, the animal being within easy range of their eyes. Yet that is exactly what happened some years ago in the case of the passengers of an Indian steamer in the Red Sea. They were greatly excited by observing on the African shore what they believed to be a group or "bunch" of giraffes. Not one doubted that the animals were giraffes, excepting a surgeon, who happened also to be a very able naturalist. This person, though yielding at first to the apparent evidence of his senses, could not overcome his wonder that giraffes should have wandered so far from their usual district. He watched the animals carefully and perseveringly until he at length convinced himself that they were in reality ostriches, magnified by the peculiar atmospheric conditions prevalent in tropical regions over sandy tracts. He had simply joined his reasoning faculties to unusual keenness and pertinacity of observation; whereas his fellow passengers had accepted the first and most obvious testimony of their senses.

HAVELACQUE ON THE AFRICAN NEGROES.

M. Abel Havelacque, in his work "Les Negres de l'Afrique Sus Equatoriale," sums up this branch of the African negroes as follows:

By their intellectual development and their civilization the African negroes are inferior to the mass of the European population, no one can doubt. No more can any one doubt that, anatomically, the black is less advanced in evolution than the white. The African negroes are what they are; neither better nor worse than the whites; they belong simply to another phase of intellectual and moral development.

These infantile populations have not been able to reach an advanced intelligence and for this slowness of evolution there have been complex causes. Among these causes, some could be found in the organization even of the negritic races; the others could be found in the nature of the habitat where these races are placed.

Nevertheless, that which acquired experience allows us to assert is, that to pretend to impose on all black people European civilization is a simple error. A black man said one day to some white travelers, that white civilization was good for the whites; bad for the blacks. M. Havelacque adds:

It is impossible to deny that wherever Christian missions have penetrated, as well Protestant as Catholic, they have only carried hypocrisy and a refinement of depravation. He says in conclusion that we should, at least, be sparing of brandy, religious missions and musket shots with a great credulous and inconstant child, from whom the qualities of a full-grown man should not be required for a long time to come."



AT GOLDSMITH'S GRAVE.

OCTOBER 31, 1894.

BY M. C. O'BYRNE.

I.

All-Hallow-Eve and Goldsmith's humble grave!
Beyond me, like the distant roar
Of western surges on the shore
Where the black Longships snarling meets the
wave,
I hear the din of Fleet Street, and within
The Templars' church the choristers begin
The chant that on the morn shall fill the nave
And gray rotunda with a silver flood
Of melody and praise as when the blood
Of the stern warrior-saints who gladly gave
Their all to Christ was stirred,
When the proud psalm was heard
On eastern deserts where the Paynim horde
First learned to dread the Templar's hymn and
sword.

II.

My years have number'd his, and lo! I stand
By Goldsmith's grave at Hallow-E'en!
Patience, my spirit, while I glean
Time's aftermath within my ready hand!
Enduring, humble, hopeful, this was he;
This, too, All-wise Disposer! teach thou
me,
Forgotten pilgrim to my native land!
Here, where the very pavement hath a
voice,
I hear a whisper bidding me rejoice
To bear the standard of the knightly band
Who, strengthen'd by defeat,
Undimly can meet
The barbed arrows of the Paynim throng
Who scorn the minor poet and his song.
London.

A LETTER AND REPLY.

Dec. 15th, 1894.

DEAR MADAM:—IN THE RELIGIO-PHILOSOPHICAL JOURNAL for Nov. 17, you had an article, "Constant Existence." It interested me very much. So much so that I wrote to Mr. Underwood for your address in order to communicate with you with reference to it. I hope you will excuse my liberty in writing you. Until quite recently the subject of reincarnation was distasteful to me. But a certain line of reasoning has drawn me inevitably in that direction. Formerly, for a long time, I was a materialist. That is, I was a materialist in the sense that I could not see the possibility of personal continuance beyond this life. In fact there seems to me to be inexorable logic in the statement that that which commences in time must end in time. As there was once a time when I was not, so far as personal identity is concerned, so a time must come when I shall cease to be. Otherwise the unthinkable process of a finite beginning evolving or merging into infinite endlessness would obtain. These were the propositions, upon which, it seemed to me, materialism stood upon unassailable grounds. But one truth cannot conflict with another truth. It is, or at least I have found it so, an intellectual necessity to draw logical inferences from unquestionable facts.

The facts of well-authenticated cases of psychic phenomena has led me to the reasonable inference that one does continue to live after physical death. The only way I can reconcile these conflicting thoughts is by the assumption that one's personal identity is simply a temporary phase of existence for a soul that has neither beginning nor end. The older I grow there seems to me to be an increasing probability that the soul of man may be truthfully likened unto a stone with innumerable facets, each one representing a transient life existence, which gathers up its own peculiar set of experiences, which helps to make the aggregate of knowledge for the soul.

These thoughts are fascinating to me in the extreme. So much so that your article loses none of its interest by continued re-readings. My object in writing you is to ask you if you will kindly inform me what books or writings are best for me in pursuing this subject further. At present my circumstances will not allow me to buy many books, therefore it is of great help to me if I can get information which will enable me to judiciously select what wish.

In your article you say "the eternal rath for which you are seeking lies in the

depth of your own consciousness," and that introspection is the most desirable condition for the ascertaining of the truths concerning one's soul. I would like to know if it be possible for one, who, like thousands of others suffers severely from the stress of the times, to obtain that mental attitude which I have supposed necessary for the obtaining of desired results. I have long since come to the conclusion that soul culture, the upbuilding of character, the living of a life marked by purity of conduct, is of far more importance than the mere acquirement of temporal and material things. Unfortunately, in my own case, I find it a seemingly hopeless task to realize these ideals. Yet the reading of such articles as yours stimulates me to fresh effort. I read some time ago a very remarkable work, entitled "Souls." Outside this book my reading on the subject of reincarnation has hardly been enough to speak of.

Several months ago I saw an advertisement of your book—"The Son of Man," I think. Does this treat upon the subject? If so is it published in paper covers? If it is I would like to get a copy. We have in our public library a little work entitled "As It Is To Be." It is grandly elevating in thought and tone, but I cannot recognize it as speaking with authority. I sincerely trust you will excuse this unbidden letter. You say, "No soul in the body need feel alone or feel the lack of help if he will apply or ask for it in time of need." May I ask to whom or what shall he apply in his need and loneliness? I would gladly avail myself of such a source of help?

January 24, 1895.

DEAR SIR—Your esteemed favor duly received and contents noted. I see by your letter that you have traveled the road and thought deeply on these subjects and I would say to you, as Jesus said to the young man: "Thou art not far from the kingdom;" but, Jesus added, "one thing thou lackest." While I cannot say, I think you have the "one thing," which I would call the new birth.

Jesus speaks sometimes of seeing God's kingdom, and sometimes of entering it, meaning in both cases the same thing; and he says that a man or woman must be "born again" before he or she can either see or enter into the spiritual kingdom or kingdom of God. Then the one thing needful is spirit-birth.

When we first enter the spiritual realm or sixth plane, through spirit-birth, we are only babes, or the least in the kingdom, and all our progress is an unfolding, like the vegetable bud. We have first an instinct, then an idea, then a knowledge; as the plant has root, bud, and fruit. Trust the instinct to the end, though you can render no reason. It is vain to hurry it; by hurrying it you viciate or retard its progress. By trusting it to the end, it shall ripen into truth and you shall know why you believe, as each stage of unfoldment brings its own conviction and prepares the way for the next. Each stage is orderly; the knowledge of the second in advance of the first, and so on. Thus the knowledge of constant existence or reincarnation is not the first thing to be learned. The soul must pass through many grades of development before it is capable of assimilating that knowledge. For you must remember that acquiring knowledge in the spiritual world—here and now—is wholly by assimilation; the soul becomes a part of what it receives, and the knowledge becomes a part of the soul; hence, when the soul gives of this knowledge it gives a part of itself. Jesus speaking from within said: "My words, they are spirit and they are life." Hence the subtle or occult power of inspiration to quicken the spirit in others—I believe that all quickened spirits—those in whom spirit has come to birth—hold the power of quickening the dormant soul in others, providing they are near enough to the point of birth to be acted upon. I feel that this is true in my own experience, though I should not care to undertake to state this belief in scientific language, as I have not the use of the language by which I could express it.

Your thoughts along the line of constant existence or reincarnation, which as I said before, does not come to the soul in the lower grades of unfoldment, show that you have passed through several grades of spiritual development. When the ego comes to spiritual consciousness it always ponders on the subject of its existence. To the ego, its past existence is of far greater importance than its future existence; for this reason, if it has existed through all past ages, the knowledge ac-

quired by that existence must be engraved on the inner walls. Hence the necessity of introspection; the knowledge is there, but we have not the means at our command of illuminating it. Herein, let us receive instruction. It is not what we read that benefits us, but some word or sentence may furnish the lamp to light up an idea or a whole line of ideas that we already possess. Thus, I said, that the eternal truth for which we are seeking lies in the depth of our own consciousness, and that introspection is the most desirable condition for ascertaining the truths concerning the soul. Then, the mental attitude which you have supposed necessary for the obtaining of desired results lies in the status of the soul. The soul that has come to spirit-birth never again returns to its dormant state, but continues to progress or unfold even under the most unfavorable environment, still striving to make and better its own condition.

It is the biggest piece of farce imaginable to attempt to teach the doctrine of "immortality" and ignore the past existence of the soul. If we can establish the belief in the past existence of the soul, its future existence will take care of itself. Orthodox Christianity and all its theology established on "authority" does not equal the doctrine of divine humanity and constant existence accounted for by the theory of spiritual evolution, which traces the ascent of life—the unfolding of the divine in nature—up through the animal organism to the first germ of self-consciousness in man, the fifth, or rational plane; to spiritual consciousness—the sixth, or Christ plane, which some would denominate the astral plane—that which Jesus called the kingdom of heaven or kingdom of God. All aiming at the same spiritual status of the individual, though arriving at the same conclusions by the use of different expressions. Those who have entered this status are not troubled nor misled by the difference in expression. Those in whom spirit has come to birth, or the ego has come into spiritual consciousness, have found their center and the Deity will shine through them, through all their want of intellectual training and unfavorable circumstances. The tone of seeking is one, and the tone of having is another, which the quickened soul readily recognizes; hence the difference of tone of those who are striving intellectually to enter the kingdom and those who enter it through spirit-birth.

In reply to your concluding remarks I will relate an incident, though the circumstance itself is trivial, which I heard when a child, and which some stress in my own experience has often brought to mind. A lame boy while passing through a field, was chased by a bull; and while making every effort in his power to escape he had only time for this short prayer, "I pray God my knees mayn't hank, I pray God my knees mayn't hank." The prayer was sufficient for the occasion, his knees were kept in position, and the boy reached the fence in safety. The all-prevailing presence, the all in all, the all-knowledge or omnipresent intelligence, our highest ideal which we name God, or Our Father is all sufficient. We have only to lay hold of this divine power, and by asserting our oneness with the divine life we come under the operation of the sublime law. Feel in your soul that the eternal is in you and that you are a part of it, and you will find it all-sufficient. God never yet forsook at need the soul that trusted him indeed.

I have never read a work on the subject of reincarnation so I know of none to recommend. Have you "Emerson's Essays" first series? I know of no work whose every page is so full of food for the growth of the soul.

CELESTIA ROOT LANG.

Just as the tested and rugged virtue of the moral hero is worth more than the lovely, tender, untried innocence of the child, so is the massive strength of a soul that has conquered truth for itself worth more than the soft peach-bloom faith of a soul that takes truth on trust.—F. E. Abbott.

The entering wedge of a fatal complaint is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commencement. Therefore, it is advisable to have this prompt and sure remedy always at hand to meet an emergency.

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles.

The Past Guarantees The Future

The fact that Hood's Sarsaparilla has cured thousands of others is certainly sufficient reason for belief that it will cure you. It makes pure, rich, healthy blood, tones and strengthens the nerves, and builds up the whole system. Remember

Hood's Sarsaparilla Cures

Be Sure to get HOOD'S and Only HOOD'S.

Hood's Pills are especially prepared to be taken with Hood's Sarsaparilla. 25c. per box.

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unobvious ways.

12mo. 260 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.

For sale, wholesale and retail, at THE REL. & PHILOSOPHICAL JOURNAL OFFICE.

A copy of . . .

As It Is To Be

—FIFTH EDITION—

By CORA LINN DANIELS.

A most wonderful work on After Death. Laws of Life, Here and There. Sweetly Religious. Nobly Comforting. Fascinating descriptions. "Curious, remarkable, convincing."—Standard Union.

Beautifully Illustrated.

"The Most Remarkable Book Ever Written by a Woman."

The author has now received SIXTEEN HUNDRED letters of thanks and commendation.

PRICE: Paper, 50c. Cloth, \$1.00. Satin, \$1.50.

For sale at this office.



VITAPATHY

THE NEW SYSTEM OF PRACTICE.

IS THE RISING SUN OF THIS PROGRESSIVE AGE.

VITA—Life, cures PATHY—Disease.

Every physician should learn it to be successful.

Reading Free. Apply to or address Prof. Jos.

BUNYAN CAMPBELL, M. D., V. D., American Health

College, Fairmount, Cincinnati, Ohio. Prepare

students admitted to Regular Sessions FREE.

Higher Graduation and Ordination for the world.

WOMAN AND THE HOME

MY PRAYER.

BY HELEN L. SUMNER.

Spirit source of all being,
My soul turns to Thee,
Oh Father, all seeing,
Thy grace set me free,
From night
Up to light,
O show me the way
Leading upward to Thee.

From doubt and perplexity
That circles my life,
From anguished complexity
Of earth's toil and strife,
Thy kindness
My blindness
Make haste to relieve,
And illumine my life.

From abject conclusions
Born of passions intense,
From shifting delusions
Born of errors of sense
Oh relieve;
Undeceive
By the might of Thy truth
My gross errors of sense.

Through Thy infinite bestowing
Oh lead me aright,
Omniscient, fore-knowing
O, give of Thy sight
Clarity,
Rarity
Of full and free vision
To guide me aright.

From thy wisdom's immensity,
Lord, give me large part,
Let Thy love with intensity
Glow in my heart,
Upholding,
Unfolding
My soul to thy sight,
My heart to thy heart.

Great source of my being
My soul turns to Thee
Imploring,
Adoring;
Thy care over me
Entreating
Beseeching
Thy care over me.

Washington, D. C.

MRS. BROWNING'S PORTUGUESE SONNETS.

In the new edition of Mrs. Browning's "Sonnets" Mr. Gosse tells us that:

During the months of their brief courtship, closing, as all the world knows, in the clandestine flight and romantic wedding of September 12, 1846, neither poet showed any verses to the other. Mr. Browning, in particular, had not the smallest notion that the circumstances of their betrothal had led Miss Barrett into any artistic expression of feeling. As little did he suspect during their honeymoon in Paris, or during their first crowded weeks in Italy. They settled, at length, in Pisa, and, being quitted by Mrs. Jamieson and her niece in a very calm and happy mood, the young couple took up his or her separate work. Their custom was, Mr. Browning said, to write alone, and not to show each other what they had written. This was a rule which he sometimes broke through, but she never. He had the habit of working in a downstairs room, where their meals were spread, while Mrs. Browning studied in a room on the floor above. One day, early in 1847, their breakfast being over, Mrs. Browning went upstairs while her husband stood at the window watching the street till the table should be cleared. He was presently aware of some one behind him, although the servant was gone. It was Mrs. Browning, who held him by the shoulder to prevent his turning to look at her, and at the same time pushed a packet of papers into the pocket of his coat. She told him to read that, and to tear it up if he did not like it; and then she fled again to her own room. Mr. Browning settled himself at the table, and unfolded the parcel. It contained the series of sonnets which have now become so illustrious. As he read, his emotion and delight may be conceived. Before he had finished, it was impossible for him to restrain himself, and, regardless of his promise, he rushed upstairs and stormed

that guarded citadel. He was early conscious that these were treasures not to be kept from the world. "I dared not reserve to myself," he said, "the finest sonnets written in any language since Shakespeare's." When it was determined to publish the sonnets in the volumes of 1850, the question of a title arose. The name which was ultimately chosen, "Sonnets from the Portuguese," was invented by Mr. Browning, as an ingenious device to veil the true authorship, and yet to suggest kinship with that beautiful lyric, called "Caterina to Camoens," in which so similar a passion had been expressed. Long before he ever heard of these poems, Mr. Browning called his wife his "own little Portuguese," and so, when she proposed "Sonnets Translated from the Bosnian," he, catching at the happy thought of "translated," replied, "No, not Bosnian—that means nothing—but from the Portuguese! They are Caterina's sonnets!" And so, in half a joke, half a conceit, the famous title was invented.

Miss Isa Blagden was one of the interesting group in Florence in that memorable decade of 1855-'65, during which time the Brownings, the Trollopes, James Jackson Jarvis, Thomas Ball, the Hawthornes, George Eliot, and Mr. Lewes, Frances Power Cobbe, and other well-known people were more or less together there. Mrs. Browning died in 1861. Many of the others only came for a few weeks or months, and went; but Miss Blagden lived many years at Villa Bellosguardo, which readers of "Aurora Leigh," will easily recall. An unique character was Miss Blagden. She wrote one or two novels and some verse, but perhaps her best claim to remembrance is as the chosen friend of Mrs. Browning. There has come into my hands a little book that once belonged to Miss Blagden with "—," from Isa, on the title page, and again two inscriptions of the friend who gave it to another in 1865, and that of the recipient who, in 1890, gave it to me. The book is a description of the Vatican sculptures, and the fine, delicate handwriting of Isa Blagden on its title page gives it a value in literary history. Thomas Adolphus Trollope says of her poems, published after her death, that "it was impossible to read them without perceiving how choice a spirit the author was and understanding how it came to pass that she was honored by the close attachment of Mrs. Browning." Miss Blagden was a voluminous letter writer and her letters are said to have been sibylline leaves scrawled over all manner of abnormal fragments of paper.—Lillian Whiting.

Miss Gilder, editor of the Critic, is a new woman of decidedly a new type. She is down on woman's suffrage, but works like a man and makes a splendid living by her editorial work, outside articles and reviews, as well as managing a syndicate and writing trenchant stories. She wears clipped hair, coat, vest, and necktie, long ulster, and, when the fancy seizes her, a derby or a soft slouch hat. She believes in bloomers, street dress reform, but not in morbid new-womanish novels.

TAKE

AYER'S

the Only

Sarsaparilla

AT THE WORLD'S FAIR.

IT LEADS

ALL OTHER

BLOOD

Purifiers.

SECULAR THOUGHT.

A Journal of Liberal Opinion and Progress. J. SPENCER ELLIS, Editor; C. M. ELLIS, Publisher. 109 Adelaide Street, West Toronto, Canada. Terms \$2.00 per year.

Scott's Emulsion

will cure a stubborn cough when all the ordinary cough remedies have failed. Try it for yourself. We are putting up a fifty-cent size chiefly for that purpose. A cough is usually the telltale of a weakened physical condition. Correct that condition by the use of a proper remedy and the cough will soon disappear.

Scott's Emulsion of Cod-liver Oil and Hypophosphites acts in two ways. It nourishes, strengthens and builds up the system, at the same time allays the irritation and heals the inflammation. It gives immediate relief at night from the choking sensation so often accompanying a cold.

Don't be persuaded to take a substitute!

Scott & Bowne, N. Y. All Druggists. 50c. and \$1.

PATENTS

CAVEATS, TRADE MARKS, COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

Ely's Cream Balm

QUICKLY CURES

COLD IN HEAD

Price 50 Cents.

Apply Balm into each nostril. ELY BROS., 56 Warren St., N. Y.



WOVEN WIRE FENCE

Horse high, bull strong, pig and chicken tight. Make it yourself for 13 to 20 cents a rod. 50 styles. A man and boy can make 40 to 60 rods a day. Catalog free. KITSILMAN BROS., Ridgeville, Ind.

DR. WESTBROOK'S WORKS

The Bible: Whence and What?

This volume ably answers the questions proposed in the title and is a marvel of condensation. Just the thing for busy men. (With portrait.) Price \$1.00.

Man: Whence and Whither?

The eight chapters of this book are eight popular lectures delivered to a Philadelphia audience who demanded their publication. The work is an encyclopedia of facts and suggestions for those interested in the queries of the title. Price, \$1.00.

Girard's Will and Girard College Theology.

A complete exposure of the perversions of the will of the Philadelphia millionaire, written in a racy style but with legal accuracy. Price, \$1.00.

The Eliminator, or Skeleton Keys to Sacred Secrets.

A work of profound research, deeply reverent but thoroughly radical. It is far in advance of the times, and is worthy of the study of the independent thinker. It contains the elements of a theological revolution. (With portrait.) Price, \$1.25.

Also two pamphlets "The Clergy and Divorce," 20 cents; and "Shall the Bible Be Read in our Public Schools?" 10 cents.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. E. G. ECKLES.

"One of the most candid and able expositions of philosophic truth to which this association has yet listened."—JOHN A. TAYLOR. Price, 10 cents.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.]

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.]

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.]

Liver Complaint, Mental Dyspepsia, and Headache.

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trail, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeyen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 30 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their Bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents.

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."

Chastity; Its Physical, Intellectual and Moral Advantages.

By M. L. Holbrook, M. D. Contents: What is Chastity? Does Chastity Injure the Health? Moral Advantages. A Lesson From Socrates; Chastity and Offspring; Chastity and Virility; What the Sexual Instinct has Done for Man; Cure of Unchastity; Appendix in which 20 subjects are described. Price, 50 cents. Beautifully printed. Dr. S. A. Everett writes: "With all its immense advantages you make the desirableness of a clean life manifest."

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lift her readers to a higher level of thought, and enthralls them with her own lofty ideals. No one can read this work without being benefitted and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. E. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." Send all orders to

BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Institutes of the Christian Religion. By Emanuel V. Gerhart, D. D., LL. D. Completed in two octavo vols., 1744 pp. New York, London, and Toronto: Funk & Wagnalls Company. \$3 per vol.

This is a new work on systematic theology. The author is professor of systematic and practical theology in Theological Seminary of the Reformed Church, Lancaster, Pa. The central doctrine of the Institutes is the divine-human personality of Jesus Christ; the author's aim being to construct all doctrines, not from God's sovereign will, nor from the freedom of man as the point of observation, but from the vital union of both as realized in the life and work of the Mediator. The method is positive rather than controversial or polemical, and historical rather than analytic or synthetic. The first volume appeared at an earlier date and was warmly received with much favorable comment. The first volume treats of: I. Sources of Theological Knowledge.—II. The Christ Idea: Principle of Christian Doctrine.—Theology: The Doctrine of God.—IV. Cosmology: Doctrine in Creation and Providence. The second volume: I. Anthropology: Doctrine of the Adamite Race.—II. Christology: Doctrine on Jesus Christ.—III. Pneumatology: Doctrine on the Holy Spirit.—IV. Soteriology: Doctrine on Personal Salvation.—V. Eschatology: Doctrine on the Last Things. The complete work, now ready, will doubtless receive favorable consideration from a large majority of theologians.

A Siren's Son. By Susie Lee Bacon. Chicago: Charles H. Kerr & Co. Cloth. Pp. 192. Price, \$1.00.

A well told story, unique in conception, whose object apparently is to show the struggle which a soul whose physical existence is full of sensuous delights and opportunities may often vainly make toward spiritual strength and purity. The type of mother shown in the beautiful wealthy public singer who has deliberately chosen to stifle her own heart and all spiritual aspirations in enjoyment of earthly pleasures. Not only this, but surrounds her son, who in childhood had yearnings toward higher things, with all sorts of sensuous seductions in the way of ease, luxury, wine drinking, etc., and finally closes the door upon all his hopes of spiritual advancement by breaking up his love affair with a pure clear-souled girl who though poor would have led him to nobler endeavor and pursuits. Though it deals with pleasure seeking personalities, it is on the whole a sad story.

Cecil, The Seer; A Drama of The Soul. By Walter Warren. Boston: Arena Publishing Co. Cloth. Pp. 151. Price, \$1.25.

This drama in three acts with carefully written full directions for the scenery and stage play is a vigorous and meritorious production. It is a psychical, philosophical study, carried out in an entirely original, yet logical manner. The first and third acts deal with the practical deeds, interests and issues of this life. While the second representing the visions of one near death in trance-state, gives a realistic idea of the possibilities of a spiritual existence where men and women by their own thoughts, acts and motives make either a heaven or hell for themselves. In this second act the purpose of existence, the joy of self-abnegation and the pervading law of love are finely shown and in the discussions between the two spirits, Cecil and Cecilia, strong arguments are brought forward in behalf of reincarnation, and the evolution of the soul upward through animal life. The book is handsomely bound in peacock blue and silver, with fine heavy paper and wide margins.

WHAT THE BABY LOOKS LIKE.

Nothing is more remarkable than a comparison of the same-sized profile views of the same person at six and at thirty years of age; the growth of the nose and the development of the forehead are so great that the jaws appear to have diminished in size; and this is really what the jaws have done, in proportion to the whole face.

It is a fond delusion with visitors and nurses that the baby is just like its father or mother. No one who has had that scientific training necessary to proper ob-

servation could make such a statement. It is a gross libel, sometimes on the baby, sometimes on the parents. Properly taken photographs show that the proportions of nearly every feature in the face of a baby and an adult are entirely different; but the greatest difference exists in the size and shape of the nose, and the size of the jaws. If, when adult, we had features like our babies, we should have a countenance of a negroid type. Except positive evidence be available, it would hardly be credible that the small-jawed, long and prominent-nosed individual, with high forehead, was in babyhood prognathous, short and snub-nosed, with a remarkably receding forehead. The difference resulting from the change during life as shown by two photographs reduced to the same size, not the same proportion, is greater than the difference between many species; yet the very fact of such metabolism and the possibility of its earlier transmission from generation to generation may be the basis of specific mutation, without calling in the aid of natural, or sexual, or physiological selection to account for that phenomenon.

The prognathism of a child is less noticeable than it should be, because such prognathism, owing to the disposition of weight alters the whole carriage of the head; and the difference in the method of carrying the head obscures the prognathism to a certain extent.—S. S. Buckman in *Popular Science Monthly* for January.

FEMALE PUGNACITY.

Boys' earlier inheritance is all in the way of offensive weapons, of bows, bats, balls, and noise, with a tendency to teasing and bullying, the sufferer who was put upon being the female—the weaker vessel; weaker because the males fought with one another for her; had she fought with her sisters for the males she could have been the stronger and the bigger brained.

The female, however, does inherit a pugnacious instinct, chiefly defensive. She has to fight on behalf of her young ones and in such cases the maternal instinct becomes very strong indeed. Children show this character; and I witnessed in one of mine a very curious exhibition of what might be called perverted instinct arising from a conflict of inherited associations. She was quite a little girl and was nursing her doll with all possible expression of affection, loving it, kissing it, and calling it all the endearing names she knew. Up came her brother and began to tease her. In an instant the pugnacious idea was aroused in defense of the doll, but, having no available weapon in hand, she seized the doll by the hind legs and, wheeling it aloft, brought its china head down with resounding force on the cranium of her brother. He retired, howling and discomfited. She, excited with her triumph, returned to the caressing of her doll with redoubled ardor, quite unconscious of the incongruity of her actions, an unconsciousness which heightened the comicality of the incident.—From "Babies and Monkeys," in *The Popular Science Monthly*.

A LATE BREAKFAST

is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand of Evaporated Cream in the house, and avoid such annoyances.

ALWAYS SOMETHING NEW.

The announcements of the great seed house of Peter Henderson & Co., of New York, which are published each year in our paper attract always the widest attention. The offer contained in their advertisement in this week's issue is worthy of prompt acceptance. Besides sending the special packages of seeds—they offer to include—without extra charge—their wonderful catalogue, with its many colored plates and 500 engravings—a perfect encyclopædia and library to any one who loves flowers.

When we see men holding certain theological opinions which are flatly contradictory of their scientific opinions, we are not on this ground alone to conclude them to be hypocrites. Each position may be held in perfect sincerity, though not with perfect logic; the one set of conceptions being in a great measure the expressions of their emotions. Sentiment, not reason, weaves the web of argument. The other set of conceptions being impersonal, objective, unconnected with emotions, reason is left free to estimate the objective relations.—Lewes.

A REPRIEVE OF TEN YEARS.

An average man's life can easily be lengthened ten years by the occasional use of Ripans Tabules. Do you know any one who wants those ten years?

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Co., No. 10 Spruce St., New York.

Annales des Sciences Psychiques.

Recueil d'observations et d'expériences

PARAISANT TOUS LES DEUX MOIS

Dirigé par le Dr. DARIEX

CINQUIEME ANNEE, 1895

Les *Annales des Sciences psychiques*, dont le plan et le but sont tout à fait nouveaux, paraissent tous les deux mois depuis le 15 janvier 1891. Chaque livraison forme un cahier de quatre feuilles in-32 carré, de 64 pages, renferme sous une couverture.

Elles rapportent, avec force preuves à l'appui, toutes les observations sérieuses qui leur sont adressées, relativement aux faits sol-disant occultes, de télépathie, de lucidité, de pressentiments, de mouvements d'objets, d'apparitions objectives.

En dehors de ces recueils de faits, sont publiés des documents et discussions sur les bonnes conditions pour observer et expérimenter, des analyses, des bibliographies, des critiques, etc.

Abonnements, un an, du 15 janvier, 12 francs; la livraison, 2 fr. 50

Revue Philosophique

DE LA FRANCE & DE L'ETRANGER

Dirigée par TH. RIBOT, Professeur au Collège de France

VINGTIEME ANNEE, 1895

La REVUE PHILOSOPHIQUE paraît tous les mois, par livraisons de 7 à 8 feuilles grand in-8°, et forme ainsi à la fin de chaque année deux forts volumes d'environ 680 pages chacun.

CHACQUE NUMERO DE LA REVUE PHILOSOPHIQUE CONTIENT:

1° Plusieurs articles de fond; 2° des analyses et comptes rendus des nouveaux ouvrages philosophiques français et étrangers; 3° un compte rendu, aussi complet que possible, des publications périodiques de l'étranger pour tout ce qui concerne la philosophie; 4° des notes, documents, observations, pouvant servir de matériaux ou donner lieu à des vues nouvelles.

PRIX D'ABONNEMENT:

Un an, pour Paris, 30 francs. — Pour les départements et l'étranger, 33 francs.

La livraison..... 3 francs.

Les années écoulées se vendent séparément 30 francs et par livraisons de 3 francs.

Vingtième table des matières contenues dans les douze premières années (1876-1887), 3 fr.

La REVUE PHILOSOPHIQUE n'est l'organe d'aucune secte, d'aucune école en particulier. Tous les articles sont signés et chaque auteur est seul responsable de son opinion. Sans professer un culte aveugle et exclusif pour l'expérience, la direction, bien persuadée que rien de solide ne s'est fondé sur cet appui, lui fait la plus large part et n'accepte aucun travail qui la dédaigne.

Elle ne néglige aucune partie de la philosophie, tout en s'attachant cependant à celles qui, par leur caractère de précision relative, offrent moins de prise aux disputes de secte et sont plus propres à rallier toutes les écoles. La psychologie, avec ses auxiliaires indispensables, l'anatomie et la physiologie du système nerveux, la pathologie mentale, la psychologie des races inférieures et des animaux, l'anthropologie; — la logique déductive et inductive; — les théories générales fondées sur les découvertes scientifiques, tels sont les principaux sujets dont elle entretient le public.

En un mot, par le variété de ses articles et par l'abondance de ses renseignements, elle donne un tableau complet du mouvement philosophique et scientifique en Europe.

Aussi a-t-elle sa place marquée dans les bibliothèques des professeurs et de ceux qui se destinent à l'enseignement de la philosophie et des sciences ou qui s'intéressent au développement du mouvement scientifique.

On s'abonne sans frais à la librairie FELIX ALCAN, 108 Boulevard St. Germain, Paris, dans tous les bureaux de poste de la France et de l'Union postale et chez tous les libraires.

LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover 25 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

LIGHT:

A Weekly Journal of Psychical, Occult and Metaphysical Research

All orders for the paper should be addressed to the Manager; all communications to the Editor. Price 2d. per copy; 10s. 10d. per annum. Office, 2, Duke St., Adelphi W. C., London, Eng.

FIRE FLEW LIKE MAGIC.

Fire Marshal Brymer, of the Brooklyn Department, is unable to explain a series of blazes between 4 p. m. Friday and noon yesterday in the apartments of Adam Colwell, on the upper floor of a two-story frame building at No. 84 Guernsey street. Mrs. Colwell, his wife, Annie, fifty years old, and his step-daughter, Rhoda, sixteen years old, were placed under arrest by the Fire Marshal on suspicion of incendiarism, but after the investigation by the police of the Greenpoint Precinct and the Fire Marshal they were discharged, almost with an apology. People of the neighborhood say the fires must have been started by ghosts and avoid the house, while the police, having exhausted the supply of natural causes, lean to the theory of the supernatural. William Murphy, a grocer, occupies the ground floor of the building, and lives in the rear with his family. The floor above, which the Colwells occupied, consists of five rooms, a front parlor with a small side bedroom, a parlor kitchen is another bedroom. Colwell is a carpenter and has been out of work for two years. Willie Carlton, his stepson, has been keeping the family.

Colwell went out Friday afternoon. His wife was in the parlor bedroom. According to her story there was shortly before 4 o'clock a loud crash. A large empty stove in the parlor overturned and four large pictures fell from the wall, breaking on the floor. Colwell came back in a few minutes. He found his wife and daughter in the kitchen afraid to leave the room. Mrs. Colwell told him the story. He was reassuring her, when he smelled smoke and went to the parlor. He found the parlor bedroom filled with smoke. Mrs. Colwell ran in and, seeing the mattress of the bed on fire, threw it out of the window. An alarm of fire was sent out, but the firemen had little to do. Roundsman Daly remained, as there was some mystery about the case.

The family was in the parlor a half hour later, congratulating themselves on the escape, when the trimming of the mantel-piece broke into a flame. That was easily put out. Willie came home a little after 5 o'clock and gave \$6 in bills to his mother. It was all the money they had in the house, and Mrs. Colwell put it in a box in a closet. Then Willie and Roundsman Daly went to the parlor to investigate. Suddenly Daly saw the wall-paper at the boy's shoulder take fire. Together they put it out. At 9 o'clock the family and Roundsman Daly were standing in the hallway, the officer quieting the women, who declared they would not sleep in the house that night, when Detective-Sergeant Dunn, who had been ordered to investigate, came along. He went into the parlor, but stopped short. There was a circle of flame around the fringe of a cloth that covered an oval table in the centre of the room. The cloth was snatched from the table and the fire put out, but this had hardly been done when across the room the fringe of a sofa broke out in flames. Sergeant Dunn put out this fire, and went into another room, locking the parlor door. He was questioning the family, when there was a crash. The women ran screaming downstairs into the street. It was found that a heavy lamp chandelier in the parlor had fallen from the ceiling. It had hung from a hook in the centre of the parlor. This hook, those interested declare, had not come out, nor had it broken. The loop of the chandelier which fitted the hook was not broken either.

A crowd gathered on the sidewalk to hear the strange story from the women. In a few minutes fire was discovered again in the bedroom at the rear of the parlor, occupied by the father and mother. Then an alarm was sent in, but the engines were not needed. During the night the family sat in the kitchen, shaking with fear, while many a woman in the neighborhood sat up.

Fire Marshal Brymer called at 11 o'clock yesterday and with Assistant Marshal Price made an investigation. He found that there was no insurance on the building, the furniture or the grocery stock. Nevertheless he took Colwell in his rig and started away with him. He had not driven far when he met the engines. To his surprise he found they were going to the same house. Fire had broken out in the attic of the building this time and was traced to a baby's cot stored there. The fire was not so easy to subdue and the entire upper floor was soon gutted. The cot was drenched with water. Some one threw it to the sidewalk. As if it were a climax to the strange happenings, the cot blazed again. Mr. Colwell, Mrs. Colwell and her daughter were placed under ar-

rest and closely questioned apart, but their stories agreed. Mr. Colwell is a devout member of the Church of the Ascension, and his arrest created no little excitement. Everything the family had was lost in the last fire, except what they had on their backs. Even the \$6 put away by Mrs. Colwell was burned.

Fire Marshal Brymer said last night: "I was at first inclined to believe that possibly the queer outbreaks of fire were due to some bedbug poison which Rhoda had used in the house, but there has not been any used in two months, and certainly not on the wall and other place where the flames appeared. If I could trace the fire to such a source, how am I going to account for the overturned stove, the pictures falling from the walls together, and the strange falling of the chandelier? It is the greatest mystery I have ever tried to fathom. Every one loses by the fires, and these people are now homeless."

Capt. Rhoades, of the Greenpoint Precinct, said: "The people we arrested had nothing to do with the strange fires. The more I looked into it the deeper the mystery. So far I can attribute it to no other than a supernatural agency. Why, the fire broke out under the very noses of the men sent to investigate."

Sergt. Dunn said: "There were things happened before my eyes which I did not believe possible. Before I left there I expected to see my hat or boots break into flames."

The building was owned by a man of the name of McPhillips, employed in the Hoffman House, New York, and living at Elizabethport, New Jersey. The total damage will not exceed \$900.—N. Y. World, Jan. 4.

[We receive a great many accounts of remarkable phenomena clipped from daily papers, with requests to reprint them. The above, the correctness of which was vouched for by a newspaper man, who said he had made inquiries and had received information from a valuable source, is given as a sample. We learn reliably that the fires have been accounted for without any necessity of referring them to a mysterious or unusual agency. A mischievous person caused them.—Ed.]

Passed to the higher life February 7th at De Soto, Mo., Dr. S. T. Suddick, aged 59. The cause of his death was heart trouble from which he had been suffering for some time. Dr. Suddick was a skillful physician and he served as a surgeon in the Union Army during the war of the Rebellion. He was a good writer and a contributor to several publications, including this paper. He was a strong believer in Spiritualism and an admirer of THE JOURNAL. Dr. Suddick was tenderly cared for during his illness by his wife and daughter to whom he was devotedly attached.

THE BEST FAMILY MEDICINE.

"When I first began to use Hood's Sarsaparilla I was very weak and hardly able to get about. My blood was out of order. After I had taken the first bottle I found that I had improved very much and I got another bottle. I have been using Hood's Sarsaparilla as a family medicine for the last six years and I would not be without it in my house."

Mrs. J. M. LINDENMYER,
Buckley, Ill.

Hood's Pills cure sick headache.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tired remedy.

CLAIRVOYANT EXAMINATION FREE.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age.
Address, DR. E. F. BUTTERFIELD,
Syracuse, N. Y.

A TALE
OF TWO
NATIONS.

A Wonderful Book!

A Story of Absorbing Interest!

Fascinating and Instructive!

It is the . . .

UNCLE TOM'S CABIN

. . . of the . . .

FINANCIAL REVOLUTION.

It points a great moral that must sooner or late be realized by every Patriotic American Citizen. Read it for the sake of Home and Country. Sent postpaid on receipt of price—25 cents. Office of THE JOURNAL.

Society for Psychical
Research.
American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boylston Place, Boston, Mass.

GILES B. STEBBINS'S WORKS.

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.

"It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter on Intuition, gives some remarkable facts."—Detroit Post and Tribune.

12mo, cloth, 144 pages. Price 50 cents; postage, 5 cents.

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.

"It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."—New York Tribune.

Price, cloth, 50 cents; paper, 25 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

THE LIGHT
OF EGYPT

—OR—

The Science of the
Soul and the Stars.

IN TWO PARTS.

By an Initiate in Esoteric Masonry.

Finely illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become "a divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work . . . It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"It is an Occult work but not a Theosophical one. . . . It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00.

50c. A New and Important Work. 50c.

By the Author of "The Light of Egypt."

A work that no Mental Healer, Christian Scientist or Magnetic Physician can afford to be without, if they would become the real masters of their profession in the study of man and the healing art divine.

The Language of the Stars.

A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

Suggestive Essays on
Various Subjects.

—BY—

"ORMOND."

Subjects:

The Creation of Man.
Faith of the Age.
The Solution.
The Philosophy of Existence.
The Nature of Man.
The Wealth of a Well Stored Mind.
The Life of Man.
The Pleasure of Life.
The Substance of Things Hoped For.
The Evidence of Things Not Seen.
The Art of Correct Reasoning.

Price 25 cents. For sale at the office of The Journal

The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy and ethics. J. D. SEAW, Editor and Proprietor, Waco, Texas. Terms, \$1.50 a year.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865-1877, S. S. JONES.
Editor 1877-1892, John O. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

Advertising Rates, 20 cents per Agate line.
Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

The third edition of Carl Sextus' work on Hypnotism has just appeared. It is revised and greatly improved. Price \$2.

Both editors of THE JOURNAL have been ill with the grippe the last three weeks which explains the late appearance of this and the previous number of the paper.

The Cleveland Children's Progressive Lyceum, has just celebrated its 29th anniversary of its organization. It has had the longest continued existence of any Lyceum in the country.

If THE JOURNAL could obtain what is due on subscriptions, the money would be of great advantage to us at this time. Will delinquent subscribers please consider this and hasten to remit what they owe. By looking at the tag on their copy of the paper they can readily see how they stand with THE JOURNAL.

Our Sustentation Fund.—The Agnostic Journal makes the following reply to one of its correspondents: "The appeal simply means that Light, like this journal, does not pay expenses, and is appealing for funds. It is to be regretted that a journal so meritorious as Light should have to do so, while scrappy scissors-and-paste hashes of the 'Tit-Bits' order yield handsome incomes. And, oh! what war against error could be waged if the sinews of war were only forthcoming!"—Light.

Thomas Harding, Sturgis, Mich., writes: There has been for some time past, considerable discussion in some of the Spiritualist newspapers, as to whether the late Rev. John Pierpont controlled at the Light of Truth circle or at that of The Banner of Light. Now I think it must appear to many, as it does to me, that it is in very poor taste to "laud about" the name of a deceased gentleman in the public papers in that manner. Indeed I am inclined to think that if the spirit of Mr. Pierpont controlled at all he would be very likely to avoid giving his name. The delicacy of that esteemed gentleman (if retained in the other life) would prevent him from making a public exhibition of himself. Yet this venerable name still appears in two opposition papers each

claiming that it possesses the original and only J. P. The good taste and correct judgment of respectable Spiritualists (and journalists particularly are supposed to possess both in a high degree) ought to suggest to them the propriety of reticence on all such delicate subjects. Mr. Pierpont was a refined and sensitive gentleman; his memory ought to be respected and his name kept out of the public papers.

Mr. B. W. Ball, who used to contribute prose and poetry to the Index, writes: I am leading a seclusive life up here walled in from the outer world by New Hampshire snow-drifts. In fact I have not been very well of late. I have reached an age when a man's friends and comrades have mostly gone over to the silent majority. I am curious to know what the object of this brief existence is? I have extracted much enjoyment from it, but as I am nearing the end of it, I would like more light on the subject. By-the-way I occasionally read our departed friend Potter's sermons, a volume of which I possess. He was a white-souled gentleman, and had a commission from Nature to discuss the problems of existence."

Mrs. C. C. Bacon, Elyria, O., writes: "The Lake Brady Spiritualist Association, after hearing so long the mutterings of distant thunder of the gathering storm of disapproval of Spiritualists allowing fraudulent mediums to exist among them, takes the lead in having, at the last meeting of their official board, authorized the president to appoint a committee whose duty it shall be to examine all mediums who apply for a place at their camp next season. Therefore he has appointed two ladies and two gentlemen as that committee. We consider this a step in the right direction. All true mediums will rejoice with us that this forward step has at last been taken, and frauds need not apply. This committee will give all a fair trial, and to each justice will be done.

H. L. Green, of The Free Thought Magazine, announces that in April he will issue the first number of The Peoples' Voice, which is to be a semi-monthly journal, to "consist almost entirely of letters from the people—the real people of the country." Everybody is invited to write for The Peoples' Voice. Writers can select their own subjects. The following rules must be observed:

1. No letter must contain more than four hundred words.
2. The letters must be written with ink, not pencil, or be in typewriting and be legible.
3. There must be no disrespectful or indecent language used.
4. Each writer must send ten cents with each letter he writes.
5. Each writer will be free to write on any subject he may choose.

Address H. L. Green, 213 East Indiana Street, Chicago, Ill.

OPINIONS OF THE JOURNAL.

James Porter: I can find no fault with THE JOURNAL or its management. It just fills the bill complete.

Joseph Tilley: I have taken THE JOURNAL nearly from its commencement, but at no time have I felt more proud of it as a pure, high, moral and par excellent spiritual and intellectual exponent of scientific thought than now. Go on and the satisfaction of having placed your standard high and above reproach will at least be yours.

Mrs. Emma Bledsoe: Find amount enclosed for which please send me THE JOURNAL. I have been a subscriber for about twenty years, until last year I did not renew my subscription, but cannot

find another paper to equal THE JOURNAL.

Horace B. Knowles: I like THE JOURNAL very much, especially the portion from the pen of S. A. U.

A. H. Colton: We look forward each week to the receipt of THE JOURNAL as we are sure of finding therein food for thought and light on the path toward truth and right. We are especially pleased with the automatic communications by S. A. U.

Ernest Quart writes Feb. 1st: I want to say that the last two numbers of THE JOURNAL are just, to use a common phrase, "simply immense." I glanced through the last number this morning and I will have a treat all day to read it and to digest it.

A WORTHY WORKER—WALTER HOWELL.

H. E. Robinson, San Francisco, writes: As an earnest friend of the cause of Spiritualism and having its best interest ever in view, I feel that we have been most fortunate in securing the valuable services of Walter Howell. Coming among us an entire stranger, personally speaking, he fully deserves the enclosed commendation, for he has indeed done a gallant and splendid work for our cause in this city. Taking high ethical and at the same time scientific grounds upon which to build a philosophy that shall answer the need of heart as well as head, he has drawn large and cultured audiences, and done much to lift the cause upon the high plane of success where it is destined to remain. Will you kindly give the enclosed resolutions a place in THE JOURNAL, that the many friends of Mr. Howell may know that he has found a warm abiding place in our hearts and that we of the Pacific coast join our Eastern friends in their high estimation of Mr. Howell as a speaker and gentleman:

Whereas, The three months for which the Board of Directors of the Society of Progressive Spiritualists of San Francisco, Cal., engaged Mr. Walter Howell as speaker for the Society, having expired, the Board has re-engaged Mr. Howell for an additional three months; and

Whereas, It is thought fitting that some recognition of the action of the Directors should be made by the members of the Society and the congregation to which Mr. Howell ministers; therefore be it

Resolved, That we, the members of the Society and others in congregation assembled at Golden Gate Hall, this 27th day of January, 1892, do hereby express our sincere and cordial approval of the action taken in re-engaging Mr. Howell.

Resolved, That we, at the same time, desire to testify a hearty appreciation alike of Mr. Howell as a man, and as a devoted, conscientious Spiritualist, and of the good work done by him during his sojourn among us, by his able, earnest, eloquent, instructive, and essentially high-class lectures.

Proposed by WM. EMMET COLEMAN.
Seconded by WILLIAM RIDER.

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Old Mother Earth

Her products; useful and beautiful, new and old, in Seeds and Plants, are illustrated and described in our Catalogue for 1892 of **Everything FOR THE Garden**

This Catalogue is really a book of 160 pages, 9 x 11 inches, containing over 500 engravings and 8 colored plates of Seeds and Plants. As all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses 20 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent Newport Collection of Seeds, containing one packet each of New White Sweet Corn, "Emily Henderson," New Butterfly Beans, New Crested Zinnia, Succession Cabbage, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & CO.
35 & 37 COURTLAND ST., NEW YORK.

Works of Instruction in HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.

How to Magnetize, or Magnetism and Clairvoyance: By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual, By J. Coates Ph. D. Paper covers. Price 50 cents.

The Illustrated Practical Mesmerist. By W. Davey. Stiff board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth. Price 75 cents.

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper Covers. Price 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Heaven Revised.

A Narrative of Personal Experiences After the Age Called Death.

By MRS. E. B. DUFFY.

An exchange in reviewing this work truly says "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and here is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."

Pamphlet, 101 pp. Price 25 cents
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

"The Progress of Evolutionary Thought."

The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 28th, 29th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.